

The Missionary Intelligencer.

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A CONVENTION PRAYER.

O LORD of all physical and spiritual resources, from our far sundered homes, in the great congregation are we assembled to recount the mercies of the missionary year. The Lord of field and forest has been generous to us. By fireside and in the household of faith the blessings of our God have been plenteous. The harvest field at home and abroad has been golden. Accept the gratitude of our hearts.

Teach us that here we are to magnify Thy Name. Be in our midst. Keep us to-day from forgetting Thee. Speak to us through these chosen heralds. Give us to see the distant fields—missionaries, helpers, native Christians, children, who, encircled by such atmosphere murky with ignorance, idolatry and sin, yet are growing into Thy perfect life. Grant favor to them in word and influence and life.

Keep us from selfish sloth. O Lord of life and the power to live it, may our cultured children offer themselves, encouraged by us, for Thy service. O Lord of money and the power to give it, open purses, consecrate wealth, make us Christians to accept our stewardship.

O Lord of the upper room, teach these public servants of Thine the lesson of humility. Give to the hosts of our Israel unity of life and endeavor. Panoply with power our colleges, our papers, our missionary societies, city, district, State and national. May our workers all, in the spirit of love, work for all that pertains to Thy kingdom. May the power of Thy Spirit be manifest in every convention session and conference. Help us to enter opening doors. Grant that we may be happy in the garner of sweet memories, of renewed and new friendships, in the harvest of high hopes, in the strength of loftier lives and wider visions. Keep our dear ones safely in our absence, and return us to our homes and fields of labor with refreshment of vigor and consecration. We are commissioned to reflect Thine image and do Thy work. Equip us for our tasks through Jesus Christ, our Lord. Amen.

COMPARATIVE STATEMENT FOR OCTOBER, 1910.

	1909	1910	Gain
Contributions from Churches.....	54	38	*16
Contributions from Sunday-schools	43	26	*17
Contributions from C. E. Societies	57	78	21
Individual Contributions.....	101	35	*66
Amounts.....	\$7,060.25	\$3,871.92	*\$3,188.33

Comparing the receipts from different sources shows the following:

	1909	1910	Gain
Churches	\$3,761.56	\$1,862.00	*\$1,899.56
Sunday-schools.....	427.08	251.58	*175.50
Christian Endeavor	566.06	820.11	254.05
Individuals :.....	1,351.85	674.65	*677.20
Miscellaneous.....	438.70	112.61	*326.09
Annuities	500.00	150.97	*349.03
Bequests.....	15.00	15.00

*Loss.

Loss in Regular Receipts, \$2,824.30. Loss in Annuities, \$349.03. Loss in Bequests, \$15.00.

ARROWS FOR THE QUIVER.

—Obedience is the courtesy due to kings.

—There is no mere court service to God.

—The seemingly impossible is possible in Christ.

—The authority of Christ depends upon what he finds in man.

—Love—God's love is a flame fierce enough to cleanse the stain of sin.

—There is only one way to the Heights, and that is by holiness.

—The worst disloyalty to the past is to mistake it for the future.

—The church is a needless institution unless it is prepared to do great things.

—We can not make a plea for union without vindicating it by being in the van.

—Nothing but the power of God can enable us to carry out the program of God.

—Moral authority or truth must be recognized and sanctioned by the moral conscience.

—It is in our power to so relate our lives to God as to change the history of the world.

—It is vain to pray for world-wide harvests until there has been world-wide sowing.

—A man might as well try to do all the praying for his children as all their giving.

—The moral problem is the one touch of human experience that makes the whole world kin.

—The universality of Christianity not alone rests upon a statement of fact, but of fitness.

—The era of the discussion of dogma is giving way to "the practice of the presence of God."

—We hold the deposits of the past; we are possessors of the present; we are debtors to the future.

—Men can not lift themselves over the fence of difficulty or duty by the boot-straps of selfishness.

—The opportunity and obligation to give the gospel to all mankind is bringing the church together.

—Farmers in India receive five cents per day. The difference between \$1.50 per month and \$1.50 per day is the Bible.

—The day of large things is not the day of large numbers, nor the day of much money, but the day of partnership with Christ.

—The Kingdom of God in the Christian conception, may mean more than a human society on earth, but it never can mean less.

—The man or organization that attempts to give the East the learning of the West without the gospel is the enemy of our grandchildren.

—The true idea of the church is that of a society for making men like Christ, earth like heaven, and the kingdom of this world the Kingdom of God.

—Christ never raised to life an old person, but youth—the maid, the widow's son, Lazarus—that they might complete their lives.

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So we are saved from sin to serve, to complete our life.

—Loveless images are worshiped in pagan lands. We seek to give them Christ, "the Fairest among ten thousand, and the One altogether lovely."

—God could upset the mountains and turn the gold and silver into the missionary treasury. Why does he not do it, since it is so

hard to upset the church? Because he desires to give us the privilege of investing our lives with him in this work. God wants us to share his character and love, in loving sacrifice and service.

—We are not in the Philippines to give them money, but the wealth and treasure of heaven. We are not there to give them gold, but the Golden Rule.

EDITORIAL NOTES.

Mrs. Dye, of Africa, has left with the Foreign Society some excellent photo post-cards of African scenes and life. Many of these are mission scenes. They can be secured at five cents each from the Society.

The churches at Hiram and Ravenna, Ohio, unite in the support of H. A. Eicher, of Bilaspur, India. He is a graduate of Hiram College. J. E. Pounds is pastor at Hiram and J. A. Wharton at Ravenna.

There are 650,000 pupils in the Protestant Sunday School Union of India. This is one pupil to every 453 of the population. The Sunday school lessons for these pupils are printed in fifty different languages.

Gov. Stubbs, of Kansas, recently said: "The greatest thing America ever did was to send out its foreign missionaries. It don't take much of a business man to see that Foreign Missions is a good business proposition."

The following churches became Living-links before the close of the books, September 30th: Lebanon, Ind., L. E. Brown, pastor; First Church, Kansas City, Mo., W. F. Richardson, pastor; Linden Boulevard, Kansas City, Burris A. Jenkins, pastor.

Nicholas County, Ky., becomes a Living-link. J. C. Ogden, of Batang,

went out from that county, and these good people desire to support him. G. M. Brooks, a business man of Carlisle, Ky., has been largely instrumental in bringing the county up to this goal.

Polly and Dorcas Dye, the two little daughters of Mr. and Mrs. Dye, of the Congo, have given twenty-five dollars toward the "Oregon," Congo Mission steamer. They have saved this amount in their little missionary bank. Polly was born at Bolenge, but Dorcas has never seen the land where her parents toil.

We have a limited number of Mrs. Maude Madden's beautiful hand-colored book, "Golden Chopsticks." This exquisitely illustrated volume of the Japanese children's songs, which Mrs. Madden sang first to her own children, and then translated into book form, will make an ideal Christmas gift for the little folks. The price is fifty cents.

F. M. Rains writes from West Australia: "The Federal Conference at Adelaide was very successful. The report showed a large increase in the missionary offerings. I was the guest of the Federal Foreign Society Committee from the time I touched Australian soil until my departure for Colombo. The people could not have possibly been kinder or more enthusiastic in their reception.

One of the Illinois volunteers, who has been unable to go to the foreign field, sends in thirty-five dollars for the work, with the words: "I assure you that the sending of this gives me fully as much pleasure as the receipt of it gives you." We know that the sending of this amount means real sacrifice for one who is receiving a small income, and helping to support those dependent upon her.

We receive many requests for the *Intelligencer* pictures from other missionary and religious papers. Recently we loaned two of the cuts to a London missionary journal. Now there comes a request all the way from Calcutta, India, for a picture from the May *Intelligencer*, entitled, "Into the Highways and Byways." The India Sunday School Union asks to use this illustration in its magazine.

Here's a good one from Australia: "F. M. Rains may travel the whole extent of our commonwealth and he will not come in contact with that strange, self-contradictory thing, that irrational and non-biblical enormity, that moss-grown and mummified anachronism, that sad and somber and shameful solecism known as the anti-missionary church."

C. M. Gordon.

The Topeka Convention was not satisfied to set any less goal for the coming year than \$500,000 for Foreign Missions. They also asked that we send twenty-five new missionaries to the fields this year. We believe this ideal is perfectly possible. It will take prayer and care and earnest toil. Such an offering would be less than an average of fifty cents each for our people. If one-fourth of our membership should average two dollars each, or four cents a week, we could do it. Dare we undertake to do anything less?

At the close of the meeting of the Board of Managers of the Foreign Society at Topeka, C. S. Medbury led in prayer. He took us all to the very throne of God. All were stirred by the challenge to higher things, because of the deficit resulting from the work having outgrown the receipts. At the close of the service a good brother from Kentucky remarked, with tears in his eyes, "That prayer has helped me enough to pay for the trip to Topeka."

The following note from P. H. Welzheimer, of Canton, Ohio, shows how this church appreciates its Living-link missionary, Mrs. W. E. Macklin, of China: "2,405 people greeted Dr. and Mrs. Macklin at the Bible school service. Two hundred children from the primary department, each carrying a carnation, marched past Mrs. Macklin, and presented her with the same. The presence of these great people was a benediction to our people."

Have you organized that mission study class yet? The other folks are getting ahead of you. Orders are coming in for mission study books and supplies from every direction. "Bolengen" and "Breaking Down Chinese Walls" are the most popular, with "The Uplift of China" and "Advance on the Antilles" close behind. These are all great books. You are missing a rare opportunity if you haven't a class. Let us help you. Have you seen our fine illustrated booklet on mission study? It's free.

George T. Walden, of Australia, writes: "Brother Rains has come and gone, his visit has been a delightful experience to us all. If you knew how much Australia needed moisture, you will appreciate the allusion when I say that bountiful 'Rains' have come to us during the last few days.

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We are all unanimous in saying that he has been a great uplift to us. He is so full of sunshine, so wonderfully optimistic, and with all, and best of all, so full of Foreign Mission enthusiasm. It did not matter where we put him down for a speech, it was always Foreign Missions."

An interesting feature of the Foreign Session at Topeka was the introduction of W. M. Bobbitt of Emporia, Kansas, and Mr. and Mrs. Lascelle of Danville, Illinois. Brother Bobbitt is one of our oldest preachers, but still active in the ministry. He and his good wife have given all their property to the Lord's work. They have contributed about \$12,000 to the Foreign work. They now live in a modest cottage, with the annuity interest upon their gift to keep them in their old age. Brother Lascelle and his wife gave \$10,000 to establish the work at Longa, Africa. The chief delight of their lives is their share in the great Congo work.

Myron C. Settle, State Sunday school superintendent of Kansas, writes: "You may be interested in knowing that we have in Kansas ninety-one Bible schools that have regularly appointed missionary superintendents, and that we have in three months secured the co-operation of fifty-four Bible schools in the production of a regular monthly missionary program. We can see where this will count for much towards systematic missionary education in the Bible schools of our State." Mr. Settle has been using a large number of the missionary Sunday school supplies furnished by the Foreign Society. Send for the illustrated catalogue.

One of the good friends of the Foreign Work sends fifty dollars as a personal gift, and says: "In order to give it at all, I must continue to use

furniture in my home twenty years out of date, but that does not matter, for we have a refined Christian home, where God is worshiped every day. If the library table is out of date, it is neat and substantial, and is ornamented with the best of literature. One of the choicest gems, which never fails to shine upon it, is the Missionary Intelligencer. I have not missed a number of this paper since the beginning of its publication, and it always thrills my soul with zeal for a world-wide work. It is a gem indeed."



Mrs. Laura D. Garst.

Mrs. Laura D. Garst, of Des Moines, Iowa, is doing some fine field work for the Foreign Society. Her husband gave his life for Japan and her heart has ever been there. While educating her three children, her heart has burned for the great missionary cause. For several years she has been a special field agent for the cause and has visited a great many churches in Iowa and adjoining States. No one can hear her ringing words and not be more deeply interested in the cause she loves. Mrs. Garst is now aiding Secretary E. W. Allen in his special

campaign of Rallies. Gretchen, the oldest daughter, who will soon graduate from Drake, has rejoiced her mother's heart by deciding to give her life to the cause in foreign lands.

There has just come to the offices of the Foreign Society a copy of the Lokundo grammar. This is by Mrs. Royal J. Dye, and has been printed on the mission press at Bolenge, Africa. It is a very neat little book of 142 pages, and has been printed under the direction of Charles P. Hedges at Bolenge. When it is remembered that the native people had no written language at all when our missionaries went to the Congo, one can not but marvel at the completion of this grammar. The workers express their appreciation in the preface of the little book in the following words: "Mrs. Dye has put much labor on it when she should have been resting, and we who shall use this book, and all who are praying for the evangelization of the people, are very thankful to her for her untiring work."

The deficit of \$39,000 reported by the Foreign Society at Topeka seems to have been more of a stimulus than a discouragement. The realization that the work is growing much faster than the regular income, is going to stir our people to larger things. The missionaries have planted the seed in many stubborn fields. We have waited and prayed for the harvest. God is answering the prayers these days. Many are being baptized. A host of trained evangelists and workers are going forth from the schools in heathen lands.

New out-stations, more patients for the medical missionaries, and expansion of the work on every hand is a distinct challenge to the supporters of the work at home. The Topeka Convention set the standard at \$500,000 for Foreign Missions this year. That is an average of a little less than fifty cents per member. We can do it, if we will.

The following are the fifteen leading churches contributing to Foreign Missions this year. There are a host of others just as worthy of mention, but we give these to show how the standard of giving is being raised:

Missouri—

Kansas City (Independence Blvd.)	\$1,916 66
Mexico	850 00

Ohio—

Akron (High St.)	1,718 37
Cleveland (Franklin Circle)	900 96
Cleveland (Euclid Ave.) ..	881 21

California—

Los Angeles (Magnolia Avenue)	1,312 50
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New York—

Brooklyn (Sterling Place)	850 10
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Iowa—

Des Moines (Central)	1,025 00
Des Moines (University Place)	1,167 54

Kansas—

Wichita (Central)	833 83
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Kentucky—

Hopkinsville	1,092 37
Harrodsburg	814 00

Pennsylvania—

Pittsburg (East End)	1,200 00
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Nebraska—

Beatrice	1,125 84
Bethany	872 65

THE FIRST ANNOUNCEMENT.

In this number of The Intelligencer it is thought advisable to announce the March Offering for Foreign Missions. The time for this one annual offering in the churches is now only three months distant. The period intervening is none too long to make adequate preparations for what should be one of the greatest events in the churches in the year.

The watchword now in force is “\$500,000 for Foreign Missions, and twenty-five new missionaries.” The watchword contemplates every church and every member as a giver. Last year the receipts amounted to \$360,000. In order to raise \$500,000 this year, there must be an increase of forty per cent all along the line. But even that requires an average offering of only forty cents. In view of what some other religious bodies give, this is manifestly a modest amount to ask and to expect. Thus, the Baptists of the North are giving ninety-one cents each; the Congregationalists, \$1.02; the Presbyterians of the North, \$1.13; the Presbyterians of the South, \$1.53; the United Presbyterians, \$2.56; the Reformed Presbyterians, \$1.76; the Seventh Day Adventists, \$3.76. The Disciples of Christ are abundantly able to give the amount suggested.

The situation on the field calls for prompt relief. The stations are all terribly under-manned. The missionaries are all over-worked. It is not fair to them to leave them in their present plight. They are in constant danger of breaking down under burdens too heavy for them to bear. A failure of health will be expensive to the Society and to the work. The missionaries should be reinforced, and properly equipped.

God is doing great things for us. He has blessed us in basket and in store. The churches were never before so strong and so prosperous. Great and effectual doors are open on all sides. The nations were never before so ready to hear the gospel. They were never before so accessible. These wonderful opportunities are calls from God to thrust in the sickle and reap.

The missionary offering is the main dependence of the Society throughout the year. On this account it should be large and worthy of the cause, and worthy of Christ Jesus our Lord. It should be borne in mind that the Foreign Society has to carry on all kinds of work carried on by the seven societies in America.

The preparation of the Offering should be by prayer, by a missionary study of the Word of God, by preaching, by a distribution of literature, by the organization of Mission Study classes, and by all the methods that will lead the entire membership to give out of their abundance and out of their poverty, as the Lord has put it in their power to do.

EVERY MEMBER OF EVERY CHURCH.

In the States which the rally party visits this year a systematic and earnest effort is to be made to have the missionary facts and enthusiasm carried to every church in the State. This is to be done by deputation. The ministers of the States are urged to co-operate as they are called upon, and to put their elders and deacons and good workers at the service of this deputation work. Give the men a chance to speak and work for missions. Brief pamphlets upon different phases of mission work are ready to be supplied all the speakers. Each pamphlet will furnish material and basis for a twenty minutes' talk. Three speeches with singing and prayers are sufficient. We expect to see from this co-operation that a great change will be made in the men who participate, and that their efforts will be much appreciated by the churches whom they visit. It will mean in many instances a sacrifice of business. But the men are beginning to learn that the "business of the King" is all important. Note the advertisement of this "Busy Man's Series of Pamphlets" on the inside front cover. The set should be in the hands of every elder, deacon, Sunday school superintendent, and worker. The following letter is being sent out to perfect the organization for this work:

A PERSONAL LETTER ABOUT RALLIES.

CINCINNATI, OHIO.

My Dear Brother:—Our missionary problem is to cultivate missionary intelligence and conscience in the rank and file of our church membership. In possibly half of our congregations there is a small nucleus of members who are doing something worthy for foreign missions, but among the great mass there is no interest. Then, too, one-third of our congregations do not take any offering for foreign missions. The problem is to reach every church and every member with a special, direct personal message this year. In order to accomplish this I have taken each State as a unit and requested some one person to aid me in its organization. In working out the problem of organization I have grouped the churches in convenient number about some central church. I am writing personally to you to ask you to aid me with the group of churches, whose names I enclose, in the following manner:

1. I desire you to attend the missionary rally—time and place to be sent you—where maps, charts, tracts and plans will be discussed in practical manner, and the work in detail outlined.

2. I desire to have a missionary meeting held some week day night by several persons from outside, but nearby churches, in each of the churches in the group I send you. I wish to get our men—church officers, Sunday school workers, etc., enlisted. I do n't want the ministers to do all the

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talking. These men are fair speakers and will do good, and in studying the subject will themselves become enthusiastic.

3. The subject-matter that I desire presented in each of these deputation meetings will be found in a pack of pamphlets—twelve in the pack—called “The Busy Man’s Series of Pamphlets”—twenty-five cents per pack. Each speaker supplying himself with a pack will have sufficient material for the meetings.

4. I desire you to arrange these meetings by corresponding with the minister of each church, gaining his consent, securing his co-operation, arranging the date—some week-day night, perchance—and getting two or three speakers for each meeting from neighboring churches. Get the men of your churches to enlist in this work. Let us develop the unused talent.

5. Will you accept the responsibility in the name of our Lord? Will you enter this campaign to have every church in your State enjoy a missionary rally, and every church and every member represented this year in an offering for foreign missions? Will you do this? Please write me at once, that I may complete the arrangements for this great campaign. The December number of the **MISSIONARY INTELLIGENCER** will have complete explanations and suggestions. If you have no copy, send for one at once.

Cordially,

E. W. ALLEN.

A SPECIAL OBJECT FOR EACH STATE.

At the State Convention of Oklahoma at Tulsa last September the Committee on Foreign Missions recommended to the Convention that the churches of Oklahoma be urged to increase their offerings to foreign missions twenty-five hundred above what they were the previous year, and that this increase be used to build a home for missionaries at Batang, Tibet, to be known as the “*Oklahoma Home for Missionaries*.” This was enthusiastically and unanimously carried. If Oregon has a steamer on the Congo, it is fitting that the good State of Oklahoma build a home in the most distant mission station in the world. This is a noble enterprise for the State, and by each congregation increasing its offering over last year this splendid result can be accomplished. We are going to ask Bro. G. W. McQuiddy, of Alva, former President of the State Board, to take charge of this matter, that every church may reach its quota and bring it to successful issue before the next State Convention in June.

A definite object and field for each State is a happy thought. This last year the churches of Iowa gave \$7,323 for foreign missions. We are going to ask them for this next year to increase their offerings one-third, and have the increase go to the field of Japan to be used for some special need as the mission there may direct. Sister Laura Garst, of Des Moines, our

former missionary to Japan, will aid in enlisting the hearty co-operation of the Iowa churches in the accomplishment of this aim.

Last year the churches of Kansas gave \$5,208 for foreign missions. This year we are going to ask them to increase their offerings by one-third, and will assign them Africa as their special field to which this special increase will go. Bro. O. L. Smith, of Emporia, will aid in enlisting the hearty co-operation of all the Sunflower churches in reaching this result.

Last year the Missouri churches gave \$16,051 for foreign missions. This year China will be assigned to them as their special field, and they will be lovingly solicited to increase by one-third their offerings for foreign missions this year. Bro. G. L. Bush, of Carrollton, the President of the State Convention, will be invited to aid us in enlisting the churches of the State from which our veteran missionary, F. E. Meigs, went to China.

Last year the churches of Nebraska gave \$3,639 to foreign missions. A number of the churches are vitally interested in India, and we are going to assign them India as their special field this year, and request them to increase by one-third their offerings to be spent in India. We are asking Bro. J. E. Davis, of Beatrice, to co-operate in enlisting all of the Nebraska churches in this missionary endeavor.

Last year the churches of Texas gave \$5,717 to foreign missions. They gave also one of their splendid physicians, Dr. W. N. Lemmon, of Greenville, as a medical missionary to the Philippines. They have just cause for being especially interested in the Philippines. We are going to ask them to increase their offerings this year by one-third, and that this increase be devoted to augmenting the work in the Philippines. We are asking Bro. A. A. Evarts, our consecrated tither, of Dallas, to aid us in securing the active co-operation of every church in that great empire to reach this increase in behalf of the Philippines.

At the several State conventions next summer we shall report the result of placing a specific field and fund before the churches of the State, and there will be substantial and a unique recognition given to those States that attain their aims.

RALLIES IN THE TRANS-MISSISSIPPI VALLEY STATES.

Secretary E. W. Allen will be accompanied before the holidays by Missionaries O. J. Grainger, from India, and M. B. Madden, from Japan. After the holidays Dr. C. L. Pickett, from the Philippines, and J. G. McGavran, from India, will make up his party. A stereopticon and moving-picture machine is carried along. The pictures are all new this year and illustrate the native life and dress, as well as the Christian institutions of the six countries in which the Foreign Society is at work. A chest full of

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rare curios is taken along, which are explained in the afternoons by one of the missionaries. More charts and banners than usual are carried to be hung on the walls of the churches. Missionary libraries, programs, tracts, and divers plans are included in the exhibition. The forenoon session at 10 o'clock is a conference of the ministers from nearby churches and towns. A new plan of missionary organization is being exploited to reach every member of every church in each State through which the rally party passes. This is being done through the Second Century Legion of Honor, and by deputation. In the afternoon there are practical round table discussions of such topics as—

(1) How the missionary spirit will help the home church, (2) A model church a missionary society, (3) The hope of missions, Isa. 42:1-7, (4) Criticisms of missions considered, (5) Methods of missionary offerings, (6) The deeply buried talent of intercessory prayer, (7) Shall we keep an account with the Lord? Upon what basis? (8) The results of the Foreign Christian Missionary Society work for 1910, (9) Things disproportionate; one minister to five hundred people in America, one to (?) in Africa; \$20 for home work, \$1 for foreign, (10) How make this Church a Living-link? (11) What a country church can do for foreign missions, (12) The by-products of missions, (13) Missionary methods in Sunday schools, (14) The spiritual paralysis of inertia, (15) Shall we discard the motto, "Despite not the day of small things?" (16) How secure an offering from every member of every church for foreign missions, (17) The Second Century Legion of Honor, (18) Adroit and apt plans for getting people to read missionary literature.

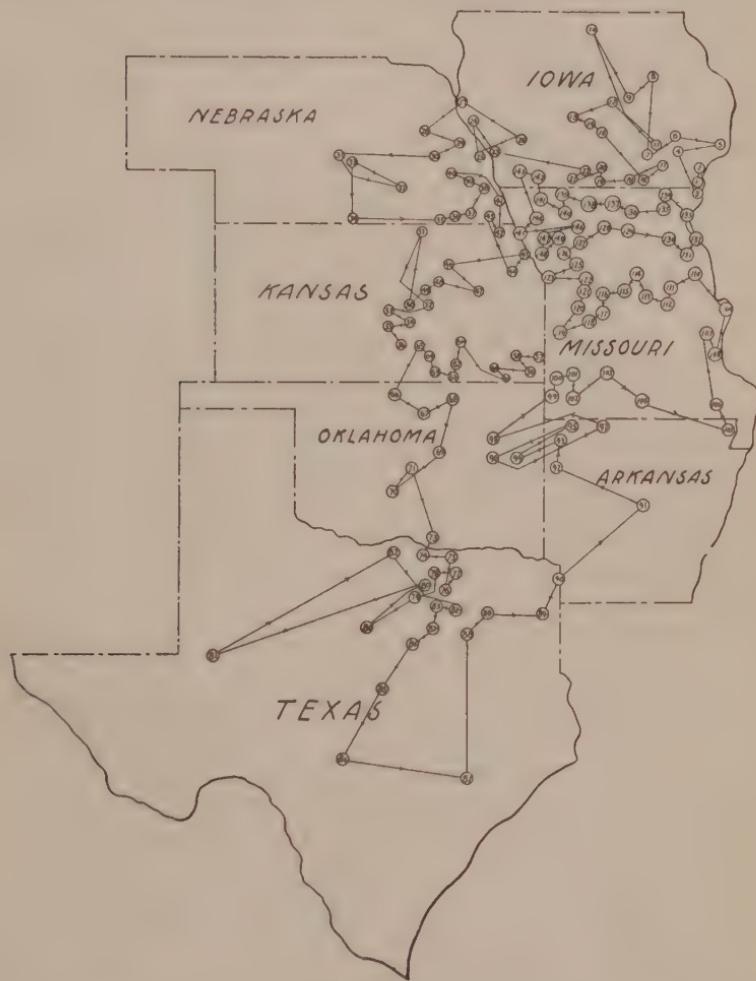
Sunday school and Christian Endeavor plans and methods are practically considered. Two things are strongly pushed. How interest people in missions. How obtain a worthy offering for foreign missions from every Christian.

Interspersed through all of the sessions the missionaries speak of their fields, their needs, experiences and the absorbing things which they can relate in a fascinating way. The night sessions are popular ones. As far as possible each church is urged to arrange a six o'clock supper for men only, that the rally party may bring before the men of the church, as to a Brotherhood, the call of missions. Mr. Allen had considerable experience in laymen's conventions and banquets last winter, so he has acquired the art of interesting men at the table. Every pastor where these rallies are held ought by all means to arrange the men's luncheon, as a meeting of this sort will do more for his men than much effort otherwise. Men are waking up and are eager to hear of missions and their responsibility thereto. If the ministers are as wise as many are proving themselves they will crowd their churches on the day of these rallies. To aid in this we publish the Suggestions for the Rally that are sent to each pastor.

SUGGESTIONS FOR THE RALLY.

1. I will send you window cards announcing the rally. Please put them in conspicuous store windows over town as soon as they arrive.
2. Keep full announcement of your rally in your local papers. We want *every* member of your church present, at least at the night session. Do not take it for granted that one or two announcements from the pulpit will bring them. On the day before the rally keep the telephone busy to every home and office and store of your members.
3. Invite the ministers and members of all the Christian churches in the county, and farther distant if practicable. Have an entertainment committee appointed to care for those who come. Get the ministers and Sunday school superintendents by all means.
4. The day sessions will be conferences on methods of work, etc., besides the addresses of the missionaries. Your Sunday school, Christian Endeavor and all church workers should be urged to be present. It will pay you in your church work to have them attend. Insist on the *necessity* of their attendance.
5. The night session will be a popular meeting. Crowd the church. The pictures and addresses will be worth more than a Chautauqua. We desire to take a free will offering at night to help pay the great expense of travel and moving picture machine.
6. On the day of the rally please have the janitor at the church, with a step-ladder, ready to assist in putting up maps and charts. See that the electric wire into the church is all right—our operator will make all needed connections for this stereopticon.
7. Secure some capable person for me, who will take charge of the sale of our books and subscriptions for the INTELLIGENCER. Have this person meet me before the morning service. An express package of books will come in your care, please see that it is delivered at the church.
8. The hours of the services will be—10 A. M., 2 P. M., and 7:30 P. M. Please have an organist on hand.
9. Arrange by all means for a men's lunch at the church or a restaurant, from 6:30 to 7:30 P. M. Charge only a nominal price. Tickets printed and sold beforehand will get the men. Give us a chance to talk for three-quarters of an hour to your men only. This is the most important service of all, and will be, to you and your work. Devise all means for getting *every man* of your congregation to the supper table.
10. Pray much in public and private for this rally. We desire every member of your church blessed. We want to advance the interests of God's kingdom. Your consecration and enthusiasm added to ours will make this a great day for your church work and for our Lord's work. Write me any additional suggestions or questions.
11. I will write you a day or two beforehand the time of our arrival.

Secretary E. W. Allen's Rally Itinerary.



The different cities in which rallies are held are indicated by numbers.

1. Wever, Iowa, October 30.
2. Burlington, Iowa, October 30.
3. Keokuk, Iowa, October 31.
4. Fairfield, Iowa, November 1.
5. Davenport, Iowa, November 2.
6. Iowa City, Iowa, November 3.
7. Albia, Iowa, November 4.
8. Waterloo, Iowa, November 6.
9. Marshalltown, Iowa, November 8.
10. Mason City, Iowa, November 8.
11. Webster City, Iowa, November 7.
12. Ames, Iowa, November 8.
13. Panora, Iowa, November 9.
14. Des Moines, Iowa, November 10.
15. Pleasantville, Iowa, November 11.
16. Moulton, Iowa, November 13.
17. Bloomfield, Iowa, November 18.
18. Centerville, Iowa, November 14.
19. Leon, Iowa, November 15.
20. Osceola, Iowa, November 16.
21. Bedford, Iowa, November 17.
22. Creston, Iowa, November 18.
23. Council Bluffs, Iowa, November 20.
24. Onawa, Iowa, November 20.
25. Omaha, Nebraska, November 20.
26. Atlantic, Iowa, November 21.
27. Sioux City, Iowa, November 22.
28. Norfolk, Nebraska, November 23.
29. Fremont, Nebraska, November 24.
30. York, Nebraska, November 25.
31. Broken Bow, Nebraska, November 27.
32. Kearney, Nebraska, November 27.
33. Ansley, Nebraska, November 28.
34. Alma, Nebraska, November 29.

35. Hebron, Nebraska, November 30.
36. Fairbury, Nebraska, December 1.
37. Beatrice, Nebraska, December 4.
38. Elmwood, Nebraska, December 5.
39. Lincoln, Nebraska, December 6.
40. David City, Nebraska, December 7.
41. Auburn, Nebraska, December 8.
42. Highland, Kansas, December 9.
43. Pawnee City, Nebraska, December 11.
44. Lawrence, Kansas, December 11.
45. Leavenworth, Kansas, December 12.
46. Manhattan, Kansas, December 13.
47. Emporia, Kansas, December 14.
48. Abilene, Kansas, December 15.
49. Salina, Kansas, December 16.
50. Lyons, Kansas, December 18.
51. Belleville, Kansas, December 18.
52. McPherson, Kansas, December 18.
53. Larned, Kansas, December 19.
54. LaSalle, Kansas, December 20.
55. Pratt, Kansas, December 21.
56. Medicine Lodge, Kansas, December 22.
57. Pittsburg, Kansas, January 3.
58. Parsons, Kansas, January 4.
59. Columbus, Kansas, January 5.
60. Independence, Kansas, January 6.
61. Coffeyville (61 1/2) El Dorado, Kansas,
 January 8.
62. Winfield (62 1/2) Arkansas City, Kansas,
 January 8.
63. Wellington, Kansas, January 9.
64. Wichita, Kansas, January 10.
65. Hutchinson, Kansas, January 11.
66. Cherokee, Oklahoma, January 12.
67. Enid, Oklahoma, January 13.
68. Blackwell, Oklahoma, January 15.
69. Guthrie, Oklahoma, January 15.
70. Chickasha, Oklahoma, January 15.
71. El Reno, Oklahoma, January 16.
72. Lawton, Oklahoma, January 17.
73. Ardmore, Oklahoma, January 18.
74. Gainesville, Texas, January 19.
75. Bonham, Texas, January 20.
76. Dallas, Texas, January 22.
77. Greenville, Texas, January 23.
78. McKinney, Texas, January 24.
79. Fort Worth, Texas, January 25.
80. Abilene and (80 1/2) Denton, Texas,
 January 26.
81. Midland and Ferrell, Texas, January 27.
82. Wichita Falls, (52 1/2) Corsicana, Texas,
 January 29.
83. Waxahachie, (83 1/2) Waco, Texas, Janu-
 ary 29.
84. Temple, Texas, January 30.
85. Austin, Texas, January 31.
86. San Antonio, Texas, February 1.
87. Houston, Texas, February 2.
88. Palestine, Texas, February 3.
89. Tyler, Marshall, Texas, February 5.
90. Texarkana, Texas, February 5.
91. Little Rock, Arkansas, February 6.
92. Fort Smith, Arkansas, February 7.
93. Fayetteville, Arkansas, February 8.
94. Muskogee, Oklahoma, February 8.
95. Rogers, Arkansas, February 9.
96. Okmulgee, Oklahoma, February 9.
97. Eureka Springs, Arkansas, February 10.
98. Tulsa, Oklahoma, February 10.
99. Joplin, Missouri, February 12.
100. Webb City, Missouri, February 12.
101. Carthage, Missouri, February 12.
102. Neosho, Missouri, February 13.
103. Springfield, Missouri, February 14.
104. West Plains, Missouri, February 15.
105. Paragould, Arkansas, February 16.
106. Poplar Bluff, Missouri, February 17.
107. Farmington, Missouri, February 18.
108. Cape Girardeau, Missouri, February 18.
109. St. Louis, Missouri, February 19.
110. Bowing Green, Missouri, February 20.
111. Mexico, Missouri, February 21.
112. Fulton, Missouri, February 22.
113. Columbia, Missouri, February 23.
114. Moberly, Missouri, February 24.
115. Fayette, Missouri, February 26.
116. Marshall, Missouri, February 26.
117. Sedalia, Missouri, February 26.
118. Windsor, Missouri, February 27.
119. Nevada, Missouri, February 28.
120. Warrensburg, Missouri, March 1.
121. Higginsville, Missouri, March 2.
122. Lexington, Missouri, March 3.
123. Kansas City, Missouri, March 4.
124. Kansas City, Missouri, March 6.
125. Richmond, Missouri, March 7.
126. Plattsburg, Missouri, March 8.
127. Cameron, Missouri, March 9.
128. Galiatin, Missouri, March 10.
129. Brookfield, Missouri, March 12.
130. Monroe, Missouri, March 12.
131. Frankford, Missouri, March 12.
132. Hannibal, Missouri, March 13.
133. Cauton, Missouri, March 14.
134. Lancaster, Missouri, March 15.
135. Kirksville, Missouri, March 16.
136. Trenton, Missouri, March 17.
137. Bethany, Missouri, March 19.
138. Albany, Missouri, March 19.
139. Grant City, Missouri, March 19.
140. King City, Missouri, March 20.
141. Maryville, Missouri, March 21.
142. Clarinda, Iowa, March 22.
143. Shenandoah, Iowa, March 23.
144. Mound City, Missouri, March 24.
145. St Joseph, Missouri, March 26.
146. Maysville, Missouri, March 27.
147. Camden Point, Missouri, March 28.
148. Platt City, Missouri, March 29.
149. Excelsior Springs, Missouri, March 30.

A LESSON IN BOOKKEEPING.

E. W. ALLEN.

Who owns all this property? Who owns these farms, business houses, factories, corner lots, and residences? "I do," says a man who emerges from a doorway. "They are mine. They are all entered in the recorder's office in my name."

That may be so. Yet entries on recorder's books are sometimes over-hauled. A mere entry does not make a title. Title deeds have to be searched out and traced to their beginning. At the outset there comes the

QUESTION OF ORIGINAL OWNERSHIP.

That takes us back through the records of past generations. We have an old "Book of Beginnings." It is the oldest land record in the world. Find this entry: "In the beginning God created—the earth." It is also specifically stated that He formed every beast of the field and every fowl of the air. God, as the original owner, still holds the right of eminent domain. "The earth is the Lord's and the fullness thereof." Note the present tense of the verb of possession. "Every beast of the forest is mine, and the cattle upon a thousand hills." "The silver is mine, and the gold is mine." His hand passes upon all things. Settle it as a fact that He has not conveyed away His title or right. Human life in all its various phases suggests

AN UNSEEN CAPITALIST

who has invested largely in us, and who is looking for returns. "It is as a man, going into another country, called his servants and delivered unto them his goods, to every man according to his several ability; and he went on his journey. Now after a long time the lord of those servants cometh, and maketh a reckoning with them."

By a kind of celestial bookkeeping there is maintained a debit and credit account between us and this great Capitalist. At the beginning the account is all on one side. Our very personality is none of ours. That we should have been born in the nineteenth century instead of the ninth that we should be of a particular physical and mental capacity, with gifts and predilections for law, medicine, business or farming, instead of a thousand other possibilities, are not of our choosing, but are orderings of that unseen Investor.

For some time after our arrival in this world, we are recipients and absorbents only. "Life's hoarded capital is at every turn being lavished upon us. The universe flows in through myriad open gateways of the soul, leaving deposits of all kinds from its infinite storehouse."

But there is another side to this marvelous bookkeeping. The Capitalist with whom we have to deal, lavish though He be, is no aimless spendthrift. Like men,

HE EXPECTS RETURNS

from His investments, and insists upon getting them. We are only stewards of His. Nothing we hold is ours. For instance, no man has ability to make money honestly without God's help. "Thou shalt remember the Lord thy God, for it is He that giveth thee power to get wealth."

The merchant, the manufacturer, the miner, the mechanic, the farmer, the lumberman—all handle materials that God made. Man has never created one thing. Man can not make two blades of grass grow where grew one. He has contented himself with appropriating the creations of

God and their natural increase. As between my fellow-men and me, what I hold belongs to me, and I have a right to defend my title to it. But as between God and me, it belongs to him; and because of his ownership of all things he has the right to determine to whom he will entrust his wealth, and to demand returns for its use. Men can not acquire or hold except by the will of God. They ought then to definitely give him a place in all their activities for the acquisition of wealth.

The wealthy men of Christ's time laughed at his idea of the use of wealth. "The Pharisees, who were lovers of money, heard these things and they scoffed at him." But Christ's conception of wealth has been vindicated. He said, "A man's life consists not in the abundance of the things possessed." He illustrated with the Parable of the Rich Fool. Notice how delicately the pride of ownership is hinted at in the "my's" with which the rich fool's talk is so plentifully sprinkled—"my fruits," "my barns," "my corn," "my goods," and even "my soul." "My" is the devil's pronoun. Its continued use hardens against the claims of brotherhood and the recognition of God as the owner and giver of all.

THE OWNER EXPECTS RENT

from his tenant. A few hollow and empty words of "Thank you" do not suffice for earth or heaven. Financial obligations can not so easily be discharged. We are "stewards." We are said to "occupy." We hold the trust. We must give an accounting.

"And none shall appear before Me empty."

Are we so using the wealth God has entrusted to us as to give him "his own with interest?" No man can escape the fullest responsibility for the use he makes of wealth, which is potential power of service. My brothers, who have put much of your life into money-winning, as you remember how much of time and effort have been withheld by you from more definitely Christian work that you might consecrate yourself upon money-winning, is there not a call upon you that you redeem ("buy back") the time that was withheld from God's work by you while you were making money? Money-making has monopolized your time. Again and again calls for service in church and society have come to you. You have answered, "I am too busy; I have n't time." But clearly you do owe service to your neighborhood, the State and God's great outside world.

If you refuse to render personal service, work by proxy. Lay up treasure. Pay your interest to your Celestial Banker by means of the mammon of unrighteousness. Pay your debt to God by using your money generously for God's service. "By doing good with his money a man stamps the image of God upon it and makes it pass current for the merchandise of heaven."

Under the law men gave one-tenth of their income for God's special service. Under grace God's people are expected to be fully as liberal. Take

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the perspective of the Bible—God's dealing with man from the start, and see that the worship of God, the approach to God involves the right use of money. The first worship of God in both Old Testament and New Testament, with all worship between the two, was offering. In the Sermon on the Mount Christ applies Old Testament principles spiritualized to New Testament life. No other subject is mentioned more than once, but the use of money is mentioned four times. In Matthew 6:3 it heads the list of Christian duties, as if to show that we must give before we can pray "Thy kingdom come," since it is mockery to ask God for that for which we have not given.

MONEY GIVING IS A FUNDAMENTAL VIRTUE,

like faith and love. "But as ye abound in everything, in faith, in utterance, and knowledge, and in all earnestness, and in your love to us, see that ye abound in this grace (liberality) also."

Christians have but one business in the world—extending God's kingdom.

When the Hon. Chester W. Kingsley was a young man his prayer was, "Lord give me a hand to get, and a heart to give." He asked, "Why should not a Christian business man open an account with the Lord on his ledger, and treat it with all the sanctity and promptness that he does any account?" Years afterwards he testified that over a half million dollars passed through his account with the Lord.

Alpheus Hardy, the New England philanthropist who educated Joseph Hardy Neesima, the founder of the great Doshisha University in Japan, in his youth desired to go to college and become a minister. His health broke down and life's plans seemed defeated. At length in a new hope he cried out to God, "O God, I can be thy minister. I will make money for thee, and that shall be my ministry." And he did.

GIVING MONEY IS A PROOF OF SINCERITY.

Paul said, "I speak not by way of commandment, but as by proving through the earnestness of others the sincerity also of your love." God proved the sincerity of his love in this way, "For God so loved the world that he gave."

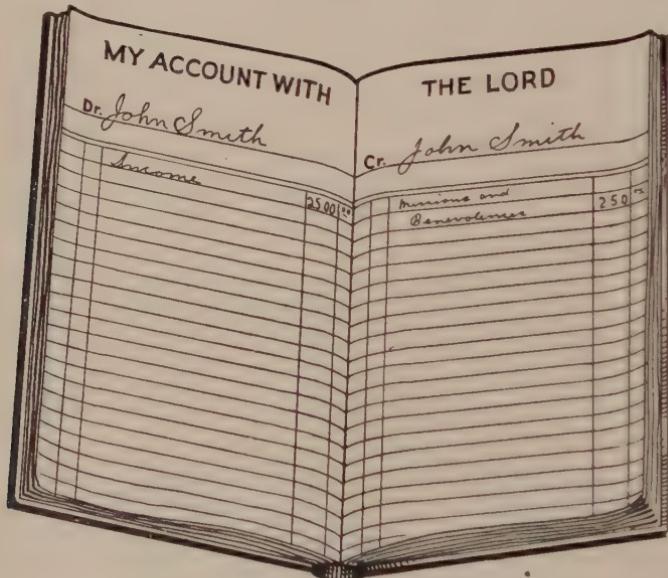
A man's real interest in a movement can be accurately gauged by his readiness to contribute money to it. Does a man really love Christ? How better can be shown that love than by giving for his cause? A financial secretary of one of our churches, in crediting on his books the cash offerings of the members, frequently remarked, "These people do not believe the Story."

METHOD OF BOOKKEEPING.

Lay aside a definite proportion of your income to be sacredly used for God's service. Put this aside *when* it is received, no matter whether it be

weekly, monthly or yearly. Merchants and manufacturers and farmers, give as God is prospering you by the year, taking the last one or two years as a basis on which to commence and balance the account at the close of the year.

Those on salaries and wage earners lay aside for the Lord when pay day comes. Lawyers, physicians, and those in similar classes lay aside when money on account, is paid in. Cost of operating business is to be deducted in all cases before our income is proportionately divided between the Lord's work and our own share for living expenses, etc. From the day we devote a definite proportion of our income to the Master's service, we recognize him as our partner in our business or profession. Our Heavenly Father furnishes all the capital we possess. There are no errors or omissions in his bookkeeping, and we will receive credit for all the good we do, whether we do it directly or by proxy.



WHAT A COUNTRY CHURCH CAN DO FOR FOREIGN MISSIONS.

C. E. BRADT.

I. *What a Country Church Did.*—The church is located seven miles from a railroad and ten miles from a main line. It is composed of intelligent, well-to-do farmers. The first year's work of the pastor the church gave \$800 to all missions and benevolences. Providentially two young people of the congregation were actively engaged in the Lord's work. Both

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were college graduates. One was teaching in a manual school in the Southwest; the other was finishing a Bible course at college. After much prayer and debate with himself, in the fear that he might be called upon to resign if he pressed the matter, the pastor determined to make a canvass of the membership to secure enough pledges to support these young people, the one as a home missionary, the other as a foreign missionary. First making a pledge himself, which represented sacrifice, he circulated the pledge paper, and did not meet with a single refusal. He secured \$500 for foreign mission support, and \$350 for the home missionary.

The next year, after careful planning and canvass, the offering for foreign missions was \$946.78, and for home missions \$644. In the following year the offerings were again increased.

The pastor gives the following as to his

METHODS:

1. A missionary treasurer who keeps strict account of all pledges and looks after their collection.
2. Full use of all literature sent by the missionary societies.
3. A lime-light stereopticon consecrated to missionary purposes. Slides were furnished by missionary societies.
4. A monthly missionary prayer-meeting.
5. The envelope system for receiving money.

The pastor writes: "As a result of our policy, notice our answer to some objections:

"Objection—Giving for foreign missions so liberally will cripple the local church.

"Answer—A balance of nearly \$400 at the beginning of the fiscal year in the treasury. Pastor paid quarterly in advance.

"Objection—You neglect other missions.

"Answer—Other missionary offerings have had a proportionate increase.

"I believe if the minister could be led to surrender himself fully to the Word of Christ, we would have many more illustrations of a forward movement."

II. *The Transformation of a Country Church* (a church six miles from a railroad).—Ten years ago this church was in serious straits. It had ceased to grow. There had been no accessions for five years. The people were divided, discouraged and indifferent. The last regular minister had left with the church owing him \$400 on his salary. Little or nothing was paid for benevolences. The building was in bad repair. As an expedient one of the elders, a farmer, was engaged to preach for \$300 a year. He served the church for three years and then died—all gave up hope.



The church is flourishing to-day. In ten years its membership has more than doubled. There have been 141 additions, mostly on confession of faith. During this period of ten years the amount contributed to missions has been \$5,270, as against \$6,497—during its previous fifty years' existence. A year ago a fine modern brick building, costing \$11,000, was dedicated. The church and Sunday school are well organized. The church aspires to the support of its own foreign and home missionaries and is rapidly growing into this ideal.

WHAT HAS BROUGHT ABOUT THE TRANSFORMATION?

Some one suggests, "The prosperous times have done it." But reliable authorities state that thousands of country churches have failed and closed their doors, while other thousands are soon to disband if something is not done for them.

Another suggests, "The personality of the preacher."

But the former pastors were good men, well versed in the Scriptures and strong preachers, yet the church was not succeeding.

The transformation was wrought through obedience to a higher vision. "Where there is no vision the people perish." Inadequate conception of the needs and possibilities of a church is enough to hinder its advancement. The vision of Christ's world-wide program for his church, namely, to evangelize all nations; that the church is to seek Christ's kingdom first, above everything else; that there is absolutely no limit to what God is able and willing to do for his people. This vision has been steadily held up to this people for ten years, with the result that the church has been transformed. Its activities have multiplied and enlarged. The work of the kingdom is becoming more and more the real business rather than a side issue, and the people are learning to do it with much joy.

The great dominating purpose gives constancy to the interest. Any church, country or city, may be thus transformed that obeys the vision. And any minister of the Gospel may put the plan into successful operation.

III. *The Tale of Three Country Churches.*—The three Presbyterian churches of Bucklin, Kingsdown, and Mulberry, in the short-grass region of Western Kansas, are raising money for the building of a hospital in China to cost \$4,000.

This is probably the most remarkable thing that has occurred in mission work in Kansas. Three or four years ago these were home mission churches. When they called a pastor he refused to serve churches that were drawing aid when they ought to support themselves. They promised and attained self-support at once, and their minister has been serving these churches since then, and doing a splendid work. Two years ago the three churches gave \$100 to foreign missions. A year ago the Kingsdown Church alone gave that much. Last May a committee was appointed to make an

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every-member canvass for foreign missions to raise \$4,000 for a hospital in China, and they are going to do it.

IV. *A Definite Aim and Consecration.*—In another church in a village of five hundred people the proposition was made for the church to support its own Living-link missionary. An every-member canvass was made, and eleven families gave four times the amount that the entire church had previously given for foreign missions.

Country people see about them so little destitution, and hence so little need for benevolence, that they become restricted in their gifts as well as lives. Show them great need for the Gospel abroad, their generosity will be awakened, their liberality called forth, and their sympathetic natures aroused and life will be transformed. They and their churches will have a new birth—*country churches die only because they are o-missionary.*

Those who do not believe in the separate canvass for foreign missions, or who think it will hurt local interests, please note:

Two trustees in a certain church were of the opinion that if a separate canvass were made for foreign missions it would not be possible for them to raise their budget for local expenses. The day after the canvass for foreign missions, and for the local expense budget, it was discovered to the amazement of all that the subscription to the budget had been increased \$900, while the foreign missionary subscriptions had been substantially increased.

THE SECOND CENTURY LEGION OF HONOR.

Second Century Legion of Honor

DE IROUS OF BRINGING THE CHURCH IN THIS NEW CENTURY TO A BETTER IDEAL OF SERVICE, I PROMISE TO HAVE AN OFFERING TAKEN BY THIS CHURCH THIS YEAR FOR FOREIGN MISSIONS; TO HAVE A MISSIONARY COMMITTEE APPOINTED; AND TO HAVE AN EVERY MEMBER CANVASS MADE OF THE CHURCH IN THE INTEREST OF FOREIGN MISSIONS.

SIGNED _____

CHURCH _____

DATE _____ 191_____

Suppose that every minister of every church should sign this card, can you realize the result twelve months hence? Is there anything in that card that needs apology or explanation? Hear some of the reasons for a missionary committee in every church and an every member canvass:

1. Because men are not conscious of a world obligation, and hence

are unconcerned. They must be aroused out of their lethargy. This committee could and should see to it that every Christian is brought face to face with the fact that he individually, as well as the church collectively, has a distinct obligation to all the world.

2. Because of the unbusiness-like methods pursued in missionary finance. Should it happen to storm on the day of the offering down goes the amount. Not over a fifth of our membership ever give to foreign missions. Ordinary business conducted in this way would go into bankruptcy.

3. Because the wealth of our church has quadrupled within the last few years and the offerings for benevolent causes have in no wise kept pace. Old methods must pass.

4. Because it clears up difficulties in the minds of men as well as silences criticism. There are many questions concerning cost and methods of administration that a personal conversation can alone answer.

5. Because the calls for money for general educational and public philanthropies are so many and insistent that this great cause of foreign missions is crowded out unless personally presented.

It is not merely money which the committee should work for, but that intelligence, sympathy, outlook and purpose which make the giving of money natural and necessary. It will at once be recognized that this is an education and spiritual opportunity of the very highest order.

Let us have a missionary committee appointed in every church who will not alone canvass the entire membership for individual pledges for missions, but who will enthusiastically co-operate in bringing literature on missions to every eye and ear, and thereby awake the church from its lethargy.

HOW TO LAUNCH AN EVERY MEMBER CANVASS.

1. Have a meeting of all the men in each congregation to consider a worthy missionary policy for the congregation.

2. At a supper.

3. With tickets purchased in advance.

4. With figures displayed showing what the church has given—

(a) to current expenses of all kinds;

(b) to all forms of missionary and educational work in America;

(c) to foreign missions.

5. After full discussion, set a definite financial goal for missions for the congregation, and resolve by rising vote to raise the amount.

6. Do not ask for subscriptions at this supper, but appoint a small "Every-member Canvass" Committee, with power to add to its number.

7. Have the committee divide the membership into groups and organize a canvass of the entire membership, going two by two.

The Foreign Christian Missionary Society

8. For a definite pledge for missions from every member, payable to the church treasurer as current expense money is now paid.

If it is deemed impracticable at the present time to get all of the men of the church together, let the officers of the church and the pastor go over the matter in the thorough way suggested, and carefully and prayerfully appoint this Missionary Committee. We propose to enlist every pastor in every State in this Second Century Legion of Honor. We shall publish the list of these Honor men in the INTELLIGENCER.

FOREIGN MISSIONS' GREATEST NEED.

H. O. PRITCHARD, UNIVERSITY CHURCH, BETHANY, NEB.

NOTE.—At the time of the March Offering last spring Brother Pritchard, after the sermon, gave an invitation for volunteers, and thirty-two young people responded, an event unprecedented in our annals. He has more volunteers for the foreign field in his congregation than in all probability are to be found in any church in America. His church, though heavily in debt, is a Living-link.

ECCE HOMO.

"God give us men! A time like this demands
Great minds, strong hearts, and ready hands."

"The evangelization of the world in this generation" is the watch cry of modern missions. What a wide-visioned watch cry it is; how world-sweeping and world encompassing; what a vast undertaking it bespeaks;

what colossal obligations it entails! So vast is the undertaking of "preaching the gospel to every creature" in a single generation that many, at first thought, will think it visionary and unattainable. To the most thoughtful the task seems herculean but not impossible.

It is well that we understand something of the requirements for "the evangelization of the world in this generation." There are, this day, one thousand million souls on foreign soil that have not heard the gospel story. For this vast host there are now on the field eighteen thousand (18,000) missionaries. If we allot to these workers now on the field the prodigious task of evangelizing

twenty-five thousand souls each in a life time, it still leaves six hundred million (600,000,000) unprovided for. That means that there must be



H. O. PRITCHARD.

twenty-five thousand (25,000) more missionaries "go into all the world and preach the gospel to every creature," if this work is to be done. It also means that \$80,000,000 a year must be given for this work. Last year all Protestant Christendom gave about \$25,000,000 for foreign missions.

What do we need most for the accomplishment of this great task which the Master has set for us? I answer, *It is men.* We need money, we need buildings, we need equipment, but we need workers most of all. *Foreign missions' greatest need is men.* And I desire to place the emphasis upon the last word of that sentence—*Men.*

No doubt the reader has frequently heard it said "that only those go to the foreign field who can do nothing at home," or, "nobody but weaklings and the unfit go." There never were more ignorant or erroneous statements made than those. The fact is that the very best is demanded and none but the best is sent out. Any one acquainted with the work of the foreign missionary knows how great the demands are and how well equipped he must be for his work. What are some of the requirements made of the missionary?

First. *The Foreign Society makes high demands* of those who go under its auspices to the foreign field. Not only is the candidate required to pass a rigid physical examination, but also a mental and spiritual one. The young man or woman that goes out to preach the Gospel to the heathen world is required to have the equivalent of a first-class college education. Many are left at home because they can not fulfill the requirements. The writer knows some who have been volunteers for the foreign field, but who have never gone because they could not come up to all the requirements. God has ever demanded the best for his work, and why should we give less than the best to him?

Second. *The heathen religions* which he must meet in hand-to-hand conflict require great things of the missionary. He therefore must have the best of equipment and be a master. Especially is this true of the great Ethnic religions. We make a serious mistake if we assume that there is no truth in the great rival religions of Christianity, or that the adherents to them are without knowledge. The fact is that Confucianism, Buddhism, Brahmanism, Mohammedism each contain some great truths and each is founded upon an elaborate, and in a sense, profound philosophy. Confucius said some very wonderful things. Mohammed not only said some wonderful things, but he founded a great *missionary* religion, so that one hundred years after Mohammed's death his followers were masters of an empire greater than Rome at the zenith of her power. Buddha was a great teacher, and to the people of India he was a great and inspiring prophet raised up to God to protest against a debased Brahmanism. The Vedic hymns of India rank next to our own Psalms for beauty of language

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and height of thought. We simply make mention of these facts to show that no ignoramus or weakling can hope to cope with these religions and their trained leaders.

Suppose one is to go to China, what will he meet, from the standpoint of religious thought? Not only will he come in contact with the proudest race in the world, and a nation whose civilization is thousands of years old, but also a nation of philosophers. It is a known fact that China is to-day sending some of her most brilliant young men to the great universities of the world, where they are taking the very best training and highest degrees that they may come back to China and revitalize the old religion of China with the ideas of modern philosophy. This is no mere rhetorical statement, for the writer knows personally some of these men. One of them recently took the degree of Ph. D. from Yale University. This man, and others like him, the missionary will be forced to meet when he goes to China. Can any high school boy be equal to the task?

Suppose the missionary is to go to India, what is he to meet? India is the mother of religions. One-half the population of the earth are found in the faiths which had their origin and for many centuries their home in India. The people of India are said to be the most religious people on earth. The Hindu mind is essentially poetic and spiritually inclined. Moreover, the people of India thought out and elaborated the most profound systems of theosophic thought that the world has yet seen. When our ancestors were in the depths of savagery, Indian sages were indulging in metaphysical disquisitions, which are even to-day the admiration of Western sages. Should any but a master be sent to India?

Or suppose the missionary is to go to one of the nations held by the religion of Mohammed, what then? Ah, he will meet a foe worthy of his best steel. If we regard numbers, Islam is perhaps the mightiest of all the non-Christian religions. It is the only religion besides Christianity which holds a world empire of hearts in its grasp. "The old pagan pantheon at Mecca has become the religious capital of one-seventh of the human race." It is the mightiest foe to Christianity. It even holds in its power the land which was the cradle of Christianity. "Islam—the mightiest system of Monotheism the world has ever known, shadowing with wings the three continents of Europe, Asia and Africa, having in its progress stamped out tens of thousands of Christian churches and riveted upon two hundred million men its doctrines, polity, and code of laws, and imbedded itself in the Arabic language, like the nummulite fossils in the ledges of Jebel Mokattan, until it stands to-day like a towering mountain range whose summits are gilded with the great truths of God's existence and unity, and whose foothills run down into the sloughs of polygamy and oppression and degradation of woman." Such is the estimate of Islam

made by one who has long been a missionary in Syria. The best is demanded by these great ethnic religions.

Third. *The social and industrial conditions of heathen lands* demand the best trained men and women. One is greatly mistaken if one thinks the missionary's task is limited to the teaching the simple truths of the New Testament. Those truths must be applied to all departments of life. Such conditions frequently must be changed. The heathen must be taught how to build sanitary homes; how to till the soil most profitably; how to bridge rivers and build roads; how to tunnel mountains and construct railroads. Hospitals, colleges, orphanages, asylums for the poor have to be maintained and conducted. The whole social, economic and industrial life of the heathen is touched by the Gospel of Christ. No field in the world to-day gives opportunity for the exercise of all one's talents and powers like the mission field. Mechanical ability, statesmanship, scholarship, and much more are required of the evangel of the cross to heathen lands.

Fourth. *The character and ability of the men and women now on the field* attest the fact that the best is needed. Some of the greatest names of history are those of foreign missionaries. Morrison, Hunt, Coan, Jessup, Carey, Judson, Gardiner, Livingstone, and a hundred others that might be named make the pages of history splendid with their greatness. And what shall we say of our own men and women now on the field—of Macklins, and Meigs, and Dyes, and the host of others? They are not surpassed either abroad or at home. And what shall we say of our illustrious dead—of Biddle, of Rhijnhart, of Wharton, and of those who died in faith—"who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions?" Were not they the best that could be given? Yes, both the dead and the living are proof of the fact that those who go must be the best.

If there were further need of evidence on this point it could be found in the character of those who are now volunteering for the foreign field. The writer has the good fortune to be minister of a church which now has among its membership forty young people who have volunteered to go as missionaries into foreign countries. (So far as we know there is no other church in our brotherhood that has this number.) And it gives me pleasure to know that they are among the most talented young people in the church and in Cotner University, with which we are, as a church, in closest affiliation.

But what we need is more of the best. As we said, by way of introduction, there is needed twenty-five thousand such young men and women to go at once, if this old world is to be evangelized in our life time. Dear reader, this appeal is to you. Will you be one of the vast host that will

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"come to the help of the Lord, to the help of the Lord against the mighty?" Remember that God wants the best, and that the best you have is your own very self.

God wants the best. He in far-off ages

Once claimed the firstlings of the flock, the finest of the wheat,
And still he asks his own, with gentlest pleading,

To lay their highest hopes and talent at his feet.

He'll not forget the feeblest service, humblest love;
He only asks that of our store we give to Him the best we have.

MEN WITH EMPIRES IN THEIR BRAINS.

The attitude of many men toward foreign missions is convincing proof of the essential inaccuracy of the popular idea that man is a rational animal. We live in a commercial age. Every investor desires to realize as much as possible for his money. If an investment in Mexico, Morocco, or Manchuria yields more than one in Missouri, there the money goes. This is called business. Now, the Christian church exists to renew and win men, and it holds that in the sight of God a man is a man whether he wears a pigtail or a monocle. For the past fifty years the results of church work in proportion to the investment have been much greater in China, Persia, Turkey, Burma, and Japan than in America. When the American capitalist sends a million dollars to China, that's foresight. But when American Christians build a hospital in Hankow or a school in Kalghan, that's bigotry and fanaticism.

A few years ago missionary effort was largely confined to women and preachers. Then came the opening up of the Orient to American trade and the expansion of our manufacturing enterprises. To-day America's foremost railroad man, J. J. Hill, has been publishing a series of articles in a popular magazine on the "Mastery of the Pacific." Long before the American business man awoke to the smallness of the world and the necessity of doing business with our little brother in brown or yellow, as the case might be, far-sighted men "with empires in their brains," men like Martin and Williams in China, Hamlin in Turkey, Judson in Burma, and Coan and Armstrong in Hawaii, were giving their lives to lay the foundations of Christian civilization among heathen.

There is only one moral problem in the world; that reaches all the way round it. The opium-joints in Larimer Street, Denver, and in the Chinese quarter of San Francisco are only a bit of Canton imported. The

bad morals of seaports are but the breath of heathenism upon our coasts. An Illinois firm of millwrights makes a specialty of rice mills for Turkey and China. The commercial honor of Turk and Chinaman is a matter of moment in the office of that firm. American boys go out to the Philippines to serve in the army; the morals of the Philippines are a matter of concern to thousands of American families. Human brotherhood is inexorable.—St. Louis Republic.

SEVEN POINTS IN SEVEN MINUTES.

MR. CH'ENG CHING-YI'S SPEECH.

Delivered at the World Missionary Conference in the debate on "Comity and Co-operation on the Mission Field"

I count as one of the most gracious blessings that God has bestowed upon the church in China in recent years, the spirit of unity. Something has already been done in the way of Christian federation. The result is at once practical and remarkable. It is a great blessing for the church in China to-day, and it will be a much greater blessing for the church in the days to come.

As a representative of the Chinese church I speak entirely from a Chinese standpoint. We may and we may not all agree, but I feel it my duty to present before you the mind of the Chinese church as frankly as possible.

The Christian federation movement occupies a chief place in the hearts of our leading men in the church, and they welcome every effort that is made toward that end. This is notably carried out in the provinces of Ssu Ch'u'an, Shan Tung, Honan, and Chih Li. In educational work, evangelistic work, and so on, all the churches joined hand in hand, and the result of this is most encouraging.

Since the Chinese Christians have enjoyed the sweetness of such a unity, they long for more, and look for yet greater things. They are watching with keen eyes, and listening with attentive ears for what this conference will show and say to them concerning this all-important question. I am sure they will not be disappointed.

Speaking plainly, we would like to see in the near future a united Christian Church without any denominational distinctions. This may seem somewhat peculiar to at least some of you. But, friends, do not forget to view us from *our* standpoint, and if you fail to do that the Chinese people will always remain as a mysterious people to you.

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In dealing with such a great problem, one is naturally led to consider the following points:

1. Why do we want such a union?
2. Is such a union possible?
3. Is it desirable?
4. Is it timely?
5. Is it an ideal to be aimed at?
6. Will such a union be lasting?
7. How is such a union to be accomplished?

To these questions I will try to answer very briefly.

1. Such a union is needed for these reasons: (a) Things that really help forward the growing movement of the self-support and self-government of the church are heartily welcomed. A united effort both spiritual and physical is absolutely necessary. (b) Speaking generally, denominationalism has never interested the Chinese mind. He finds no delight in it, but sometimes he suffers for it! (c) Owing to the powerful force of heathenism from without, and the feebleness of the church from within, the Christians are compelled to unite in the building up and defense of the church.

2. From the Chinese standpoint there is nothing impossible about such a union. Such difficulties as may be experienced will be largely due to our Western friends, and not ourselves. These difficulties are possibilities only, and must not be allowed to overshadow the advantages of the union I speak of.

3. In China, and for the Chinese, such a union is certainly desirable. China, with all her imperfections, is a country that loves unity in both national and family life.

4. There is no time more important than the present. These days are days of foundation from both political and religious standpoints. The future China will largely depend upon what is done at the present time. This is a time of unspeakable responsibilities, and we have to be most careful of what we now do.

5. This is the partial ideal church. The Church of Christ is universal, not only irrespective of denominations, but also irrespective of nationalities. "All one in Christ Jesus." "The world is," to use a Chinese expression, "one family, and China is a member of that family."

6. Will such a united church in China remain unbroken forever? is a question I can only answer by saying, "I do not know!" But what it will do itself is one thing, and what we press it to do is another. We can

only deal with what is to hand to-day, and the unknown future will settle its own affairs!

7. I would, if you will allow me, make one suggestion, *i. e.*, that this Conference will recommend that the Continuation Committee, when appointed, make further and careful investigation, and will consult all the leading *Chinese* pastors and Christian workers, and obtain from them a free and frank expression of their opinion as to the need of such a united effort, and the best methods to bring it about. For, after all, it is not your particular denomination, nor even your particular mission, that you are working for, but the establishment of the Church of Christ in China that you have in view.

I hope that this Conference will not allow the present opportunity to pass away without taking some definite action.

In conclusion, let us go up with our Divine Master on the top of Mount Olives and there obtain a wider, broader, and larger view of the world's need.

A REWARD FOR THE BEST DECORATED CHURCH.

I will give a reward of ten dollars to the church that has the best decoration and service on the Sunday of the March Offering, and five dollars to the second best. A photograph of the interior must be sent to reach me not later than April 15, 1911. In connection with the photograph, there must be a description of the order of the March Offering Service, as well as a description of the church decoration. Two points will be considered in making the award. 1.—The decorations as shown by a clear photograph and a good description. Appropriateness of designs and decoration will count, rather than over-display. 2.—The

order of service. This includes musical selections, the Scripture passages, the topic or topics, and outlines of the addresses, the method of taking the offering. Originality of ideas will count as well as the orderly arrangement of the Order of Service. I am ready to assist any church or minister in arranging his service for any Sunday in March, by supplying pictures, curios, literature, or suggestions for addresses, decorations, or costumes. Any church in America may compete. Any Sunday in the month of March may be chosen. All photos and descriptions are to reach me before April 15, 1911. E. W. Allen, Box 884, Cincinnati, O.

RELATION OF STATE MISSIONS TO FOREIGN MISSIONS—A SYMPOSIUM.

"Many a time after quiet talks with some simple-hearted worker who is spending himself ungrudgingly in the Master's service—be it under an African sun, or in the Arctic circle, or in the islands of a stormy sea—I have found myself literally tingling with a mingled sense of humiliation and of eager enthusiasm, as I have set the value and the glory of his persistent self-sacrificing devotion to our Lord against the value of our own poor commonplace work at home, and I have fallen on my knees and asked that He who seeth in secret will show us how to co-operate in some more fruitful way, and to link the two tasks, that man's and mine, more wisely, more effectively than we seem to link them now."—*Archbishop of Canterbury.*

Missouri and the Ends of the Earth.

Whatever terms may be used to qualify or designate missions in any place must be understood as useful only for convenience of order. There are no divisions in the principles or purpose of missions. The command is to all the world and to every creature. The end is that all may believe and come to the blessings of the Christian life.

The Master, however, had a definite plan of procedure. When his disciples were waiting impatiently to go out into this ministry he restrained them. There was to be the special preparation in power from on high. When imbued with the Divine Spirit, definite directions followed: "You shall be my witnesses both in Jerusalem, and in Judea and Samaria, and unto the uttermost part of the earth." The order of procedure is natural. It begins next to the disciple. The work may be needed with all urgency there. But



D. Y. DONALDSON.

having told the story of love and life at home, then next just beyond, and on and on unto the uttermost part.

The enforced conclusion is that State missions is our Judea, and for-

eign missions is our uttermost part of the earth.

The relation is that of a part to the whole, the beginning to the end, the smallest circle next to the stone thrown into the great ocean to the largest that reaches the farthest shore. The preaching of the gospel in the State is like sowing the seed in the broad valley and plain that the great cities may have bread. State missions should be the source of money and men in abundance to supply every need in foreign lands.

I shall not feel that my work is done in Missouri until Missouri has preached the gospel to the ends of the earth. My aim and hope for this great State is that we shall have the first place among disciples in foreign missions.

D. Y. Donaldson,
Cor. Sec. of Missouri.

The Foundation and the Building.

Yes, they are related in the commission as Jerusalem, Judea, and the uttermost parts of the earth. They are related as the building is related to the foundation; and the fruit is related to the tree; as the child is related to the parent. They are inseparable and complementary to each other. If we must have the base before the building, it is equally true that the base would be a poor, dumb thing without the building. There can be no fruit without the tree, yet it is a striking lesson that the fruitless tree was "withered" by the Savior's curse.

How dependent the child upon the parents, yet the child has inspired and drawn out the very best life of the parent and has given the parent nobler purposes.

The home church is the bearer of the message of life, light, and liberty to those who sit in the region of darkness and despair. What an outlook—how our hearts burn within us at the great thought that "the Master cometh

and calleth for thee" to take the glad tidings to our fellows across the sea!

Great, divine words are these, "all the world," "every creature," "whosoever will." These words are at once an evidence of the divinity of the Au-



J. C. MASON.

thor, and put within our power the privilege of proving them true. "My word shall not return unto me void," saith the Lord.

Shall we prove this fact to all men? There is the relation.

J. C. Mason,
Cor. Sec. of Texas.

Break Down the Partitions.

The tie of love for humanity that binds Christ to the whole world must unite in one all the missions done in the name of Christ. The same spirit that moves me to heed the pleadings of my brother standing by my side must move me with compassion for my brother from afar. With great effort Jesus sought, as did the apostles after him, to break down the partitions that separated humanity into classes. Why then should we make a distinction among the masses? Why then build up walls separating State,

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national, and international missions? Are we not approaching the time when the mission of Christ among us shall be one? What is State missions other than the mission of Christ in the State? What is foreign missions other than Christ's mission among the nations? For State mission work then every dollar we pay the pastor, every



D. R. WICKIZER.

dollar spent in Bible school work, every dollar we spend for evangelists in our State among our local churches, as well as the money raised for so-called State missions, would together constitute the amount of money spent for the advancement of Christ's mission within the State. To this we must add the money raised for church extension and charitable purposes, and when all this is combined, then compare it with the actual amount raised and sent to carry forward Christ's mission in foreign lands, and we will have a just comparison between State and foreign missions.

D. R. Wickizer.
Cor. Sec. of Oklahoma.

At the Foundation of Things.

I pray the blessing of God upon you and the splendid men and women who are on the frontier of the world, trying to break into the wilderness of heathenism. It makes a State worker feel



W. A. BALDWIN.

that he is at the foundation of things and that his work must be done, and quickly done, and well done if this great mass of suffering souls are to be saved before they die.

Sincerely yours,

W. A. Baldwin,
Cor. Sec. of Nebraska.

Intimate Relationship.

All our missionary societies are one in their constituency and one in their efforts to hasten the glad day when all of earth's people shall be one. The State society is trying to save one part of the world, the foreign society is trying to save another part of the same world. The relationship of the State and foreign society is close, even

though their fields of activity be far removed.

The State society addresses itself to home problems, but the foreign field quickly feels the effect of every real

for much of needed missionary education of the people, and the foreign society is dependent upon the State for both men and money to make its prayers effective.

The State society is fundamental. It is at the base of supplies. It is the radiating center. The distant lights burn dimly when the supply of coal is low at the power house for lack of money, and the machinery is unoiled for lack of men.

The field is the world. Every portion is dependent upon the other and every man is dependent upon his neighbor. The State men must emphasize the importance of foreign missions. The foreign missionary worker must feel the importance of strengthening, establishing, and unifying the work at home. Every Christian must be a world character and every world character must be a home influence. We labor under one King with one great commission, with one world to save. Let us renew our devotion and enlarge our efforts.

George E. Lyon,
Cor. Sec. Kansas Christian Missionary
Society.

FROM FAR AND NEAR.

Near the beginning of that remarkable autobiographical, anecdotal, and historical narrative which the venerable missionary, Dr. Henry H. Jessup, has recently published under the title, "Fifty-Three Years in Syria," we find an illustration of the far-reaching results that come from the fitly spoken word.

Not long after young Jessup had decided to become a foreign missionary, in 1853, when going out was much more of an event than it is to-day, he spent a Sunday in Newark and preached in the Presbyterian Church. He tells what followed in this way:

"I addressed the Sunday school, and promised to write to the scholars, if they would first write me. I also proposed to them that if they felt inclined, on reaching home, they should write a resolution as follows: 'Resolved, That if the Lord will give me grace, I will be a missionary.' One little boy, James S. Dennis, did write such a resolution, as I learned thirteen years afterwards, September 23, 1868, when I went to Newark to give the charge at his ordination, and was a guest in his house. Mrs. Dennis told me that in October, 1855, her son Jimmy came home from hearing me speak, went to



GEORGE E. LYON.

advance. The foreign society addresses itself to distant problems, but the reflex influence does a benevolent part in the States. The State society is dependent on the foreign society

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his room, and soon after brought her a written resolution: "Resolved, That if God will give me grace, I will be a missionary." She said to him, 'James, you are too young to know what you will be.' 'Yes,' he said, 'I did not say I will be, but "if God gives me grace," I will be.' 'And now, to-day, you are to give him his ordination charge as a missionary to Syria!'

"Surely, the Lord must have inspired me to make that suggestion when I did, for Dr. Dennis has done more for the cause of foreign missions than almost any other living man. In Syria, where he labored for twenty-three years, he is beloved by all who knew him; and his Arabic works are classics in Arabic theological literature."

Marvelous the links in the chain of human influence, mostly invisible, but sometimes, as in this instance, coming into sight for our encouragement.

Why Believe?

And Jesus went about . . . healing (v. 23). This fact was and always has been the seal for the truth of the Gospel. Recently two young men were arguing about the claims of Christianity. "I have studied in Germany," said the one who did not believe. "But I have been in Korea!" said the one who believed.

Idolatry In Cuba.

Cuba needs to be saved from idolatry. The worship of the true God is believed to be right and proper, yet there are practically other gods before whom the people bow, and in whom they trust implicitly for certain needed blessings. St. Acacio is prayed to for the removal of epilepsy and paralysis. St. Vincent Ferrer is an advocate against headaches. St. Horman is often called upon for the relief of toothaches. St. William, who is a child, stands ready to help all tanners

who may need his miraculous assistance, and St. Charles the Good (as there seems to be a bad St. Charles somewhere) is appealed to for the cure of all kinds of fevers.

A Siamese Boy's Life Work.

When Dr. Arthur J. Brown, the well-known Secretary of the Presbyterian Board of Foreign Missions, returned from his world tour, he said that he reckoned among the most distinguished men he had met in any land, a young man in Siam, by name Boon Itt, who had recently died.

Boon Itt was born in Bangkok in 1865, and died in 1903, at the age of thirty-eight years. His father was a native of China, and his mother of Siam, but they were both earnest Christians. The mother was, in fact, the first of all the Siamese women who embraced Christianity, and thus she became in that land the pioneer of woman's work. She was a graduate of a boarding-school, founded by the American missionaries in the Siamese capital, in which school she afterward rose to be matron. She also became a teacher in the king's palace, the queen herself being one of her pupils.

In 1876, Doctor and Mrs. Samuel R. House, visiting their native land, brought with them from Siam two fine lads to be educated in America. One of them was named Kawn, and the other was Boon Itt.

Boon Itt early began to develop remarkable traits. He was converted, and became a member of the Presbyterian Church at Waterford. Through his four years at Williston Seminary, and another four at Williams College, he was admitted to be one of the foremost, whether as an athlete or a student. Amid all his hard study he always found time for Christian work. It was the great Mark Hopkins who drew him to Williams College, a man of whom the lamented Garfield used to say, that a log with Mark Hopkins at

one end and a student at the other would be sufficient to make a university. D. L. Moody was the attraction that drew Boon Itt to Northfield in summer vacation, to learn the higher arts of Bible study and soul-winning. After a theological course at Auburn, he was ordained a preacher. In 1893 he went back to Siam to work there for young men, being adopted by the Waterford Church and sustained by them as their own missionary.

Thousands of bright young men were flocking to the Siamese capital and feeling the quickening effect of foreign ideas, and scores of young people were being educated in the mission schools. Boon Itt felt that here was an open door of usefulness, and he entered it without hesitation. He was peculiarly qualified for a leader—intellectually, morally, and spiritually. Though he died before he had reached forty, his influence still lives. Already in the short time that had elapsed since his return to Bangkok he had begun to shape and mold other characters. A movement is now on foot to erect a suitable building to his memory. It will be dedicated to the work he began among the young people of Siam. This building will be fitted with a library, reading-room, chapel, and

rooms for various other purposes, similar to model buildings of Young Men's Christian Associations at home. Land has been donated, and already the missionaries and young men of Bangkok have collected thousands of dollars toward the building.

Boon Itt, in his short ten years' work in Pitsanuloke and Bangkok, made a very deep impression upon the youth of Siam. His motto was, "Overcome evil with good." He saw there gambling dens wasting money, fostering idleness, and training thieves. Siam has no innocent and uplifting places of resort for young men, and his noble heart was, like Paul's, stirred up and on fire in their behalf. One of his Siamese friends says: "The seed Boon Itt planted is becoming a tree; it is shooting forth its leaves and blossoms, and we shall soon see its fruit."

"We will have," writes one of the young nobles, "innocent, health-giving sports, and study of the Bible and other good literature."

There is nothing more noble than a beautiful manhood. All may not be great, but all may be good. The influence of one good man like Boon Itt will go on spreading and expanding during the coming years.

NOTES FROM THE WORKERS.

Dr. Wm. Hardy left Kuling, China, for the Tibetan border on September 9th. He expects to reach Batang in December.

Mr. and Mrs. R. Ray Eldred sailed for the Congo, November 24th. They are leaving their three little boys in the Wharton Memorial Home for Missionaries' Children at Hiram, Ohio. This is the greatest hardship which befalls our missionaries. Owing to the climate on the Congo, it is impossible to take little children there.

From October, 1909, to September, 1910, 425 were baptized in the Congo work. The entire offering of our native Christians on the Congo during the past year is 44,727 brass rods; other offerings were given, making the total of 61,237 brass rods, or \$612.37.

The Nankin University has an enrollment this year of nearly five hundred. This splendid union Chinese school is going to largely increase the constituency of our missionaries.

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Our own missionary, F. E. Meigs, is to be dean of the Bible Department of this school on his return to China.

Leslie Wolfe, of Manila, has removed to Vigan, Philippine Islands, to carry on the work until W. H. Hanna is able to return. Brother Hanna has suffered five separate operations in the Manila Hospital for narcessis of the rib. At last report he was hopeful that an entire recovery would result.

Miss Rose Armbruster, of Akita, Japan, recently made a long tour through the country districts near that city. She met with a hearty welcome everywhere. At one town she was asked to speak in the public school. She gave the pupils some lessons from the life of Garfield. In the evening two rooms in the hotel were crowded with teachers and leading people, to whom she preached the Gospel.

Five have just been baptized at Batang, Tibet. These are the first converts in this new field. The missionaries have been at Batang less than three years. Our workers waited four years in Africa; Robert Morrison toiled seven years in China for his first convert, and Carey seven years in India. The stubborn soil of the last field is now broken!

J. C. Ogden, of Batang, writes: "On August 5th I baptized five young men in Batang, and there are more to follow. The work grows. I open the school September 6th. Dr. Hardy is in Kuling, waiting for cooler weather, and it is wise. Dr. Shelton leaves here in about two months, and I hate to think about it, for it will be like losing a right arm. The mail carrier to Ta Chien Lu was recently robbed, and all outgoing mail carried off. The carrier has to travel five hundred miles each way to get our mail."

AMONG OUR MISSIONARIES.

LETTERS FROM THE FIELD.

CHINA.

An Appeal for the Girls' School.

Emma A. Lyon.

I would like very much to have you know more of our girls' school in Nankin, China. When I opened the school in September, 1896, I had only six pupils the first year; now there are ninety. The Chinese are now ready to have their daughters educated; now is our opportunity.

The object of the school is to lead the girls to Christ and prepare them to help others to know of their Savior.

Beside the Bible Course that every pupil takes, we have about the same

as a high school course for these, who can continue their studies. The school is something like a home for the girls, where they stay a good part of the year. They go home summer vacation, and some go at New Year's time. They also learn sewing, cooking, and cleaning house.

We have pupils from all classes; many are too poor to pay for their board, so must be supported by the money you send us; very few would have known anything of Christ if they had not come to the school.

Will you not continue to help us receive the girls and pray that we may do the very best for each one? There are going to be more temptations this

summer than ever before since the Exposition is open. One mother even tried to get her own daughter out of school to sell. I and the girl objected, so she was left here; I fear she will be sold after school closes. The worst class of people from other countries besides China are coming here. I want the girls to become so strong that they will be able to resist these temptations.

You know that many little girls in China suffer very much because they have to have their feet bound. I have unbound many girls' feet; they pain them very much when the bandages are first taken off. After they are unbound they can walk very much better and with less pain. Ten girls have graduated from the school. Two of them are teaching in the school, two are helping Miss Kelly at the south part of the city, one is helping in the work at Lu Cheo Fu, two are married, and three who graduated in January are taking the normal course I have for them.

We need more people to help in the work. Mrs. Settemyer comes over to teach some classes, but I need another lady to live here and help share the responsibility. We need more money to support pupils, \$26 will keep a girl in school for a year; we need more apparatus, more tables, desks, beds, and books. We need a gymnasium and money to repair our chapel; can you not help us get some of these things?

Above all we desire your prayers.

Experiences of a New Missionary.

Eva May Raw.

Notwithstanding the Chinese language, I am actually doing some mission work. I am sure I preached the same sermon on "The Widow's Mite" and "The Tribute Money" last week, but then you know it is something to preach any sermon at all. I am reveling in school work just now; Miss

Kelly has given the girls' day schools over to me, and it will take some months to grasp the situation thoroughly. I still give two hours a day to Chinese study. Then I have my Hsia Gwan work, and the Children's work, as last year.

For the first time in two years I feel myself to be in a perfectly normal state. Poring over a dictionary from morning until night is not exactly inspiring, but now that I can at least go through the motions of doing things, I am happy. From my donkey ride before breakfast, through the maze of Chinese school routine, receiving guests, attending meetings, housekeeping, study, until I meet myself coming back from prayers in the evening, I am in the swing of things, after the fashion of a self-respecting, normal, American girl. And it is so good after the two years of standing still, as the study time seems to be.

Nankin.

PHILIPPINES.

Good Tidings From Laoag.

Miss Sylvia Siegfried.

The work here is having a good, steady growth. A Bible class has been organized recently for young men preparing for service as evangelists. There are seven regular attendants. We are studying the life of Paul, excepting Saturdays, when we have an hour's exercise in finding and studying Scripture texts, followed by another hour in the study of Genesis. There is usually an attendance of fifteen at the Saturday classes.

For two months a service has been held at the market regularly every Sunday, after the services at the chapel. Though this comes exactly at the noon hour, there are many who hear the gospel who otherwise might never know of the power of God unto salvation.

The Foreign Christian Missionary Society

On September 9th the fourth anniversary of the dedication of the Laoag Chapel was celebrated. The acting governor, the third member of the Provincial Board, a prominent attorney, and the principal of the high school gave us very interesting and very profitable talks. After the addresses the young people of the Sunday school classes marched through the aisles with their banners, singing as they went, "Onward, Christian Soldiers," in their own language.

Mrs. Lemmon and children have been with us nearly two months now, and are proving a source of help and happiness to us all, and we are so thankful that they are with us in the work.

The Mission House in Laoag will soon change location, as we are to move October 1st to the building until but recently occupied by the Provincial high school. Did we dare to be sentimental, we should feel sad at leaving the old location, it and its surroundings having been made so dear to us by the hallowed memories of the beloved Pickett family, who lived and toiled here for more than six years. But "forgetting those things which are behind, we must press on" to the larger work which God sees fit to give us year after year, and look forward to this time next year, when we hope to have them with us again.

A week ago, at the time of a class with our members in a nearby town, we found that there had been a quarrel between two of the brethren at the morning service, and the contention had grown so sharp that the meeting had closed without prayer. The time of the class was spent in impressing the doctrine of Christian love and unity upon the Church. The missionaries and members of the church prayed through the week about the affair, and on the following Sunday morning both brethren were at the service. A good service was held,

and just before the Lord's Supper one of the brethren got up, and with tears in his eyes said that he was in the wrong, and wished to acknowledge before the church that he had done wrong, and he walked across the room to the brother with whom he had quarreled, and as he shook hands with him, told him that he wanted to be forgiven. It was a beautiful scene. He said that he knew that he that eateth and drinketh unrightly, eateth and drinketh damnation to his soul, and he wanted to have the quarrel all settled before he partook of the sacred emblems.

Sometimes our hearts are saddened because our native brethren seem sometimes to come so far from understanding the full meaning of the Christian life, and then soon after things like this occur that make us feel that they are catching the real meaning after all, and that had we the same old sins to strive against that they have been reared up to these many generations, we might not do as well.

JAPAN.

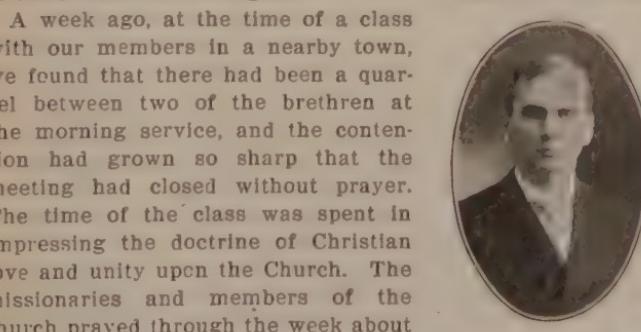
Good News From Osaka.

R. A. McCorkle.

We have had eight baptisms in the Osaka District in September—one at Gose, two at Tennoji, Osaka, and five

at Kizugawa, Osaka. The latter place is a new preaching place opened the first of July. Such quick results are unusual in Japan. Still others at this place are asking for baptism, and will be baptized as soon as

their preparation is sufficient. We are now holding a week's meeting at this place, with crowded house.



We must have another family for Osaka. We ought to have them next fall. We have n't any one to suggest, only that you send us as good as they make in U. S. A. To my mind, the principal qualification for a new missionary (of course after the necessary faith and charity) is that he shall be young—ready to grow up with Japan, and not plant the U. S. here. I do n't mean necessarily young in years, for youth is an attitude of mind which can be maintained until eighty or beyond. I feel like a missionary from China who spoke at the Student Volunteer Conference in Karuizawa this summer. He said that he had just been home on furlough, and that everywhere he went the speakers kept saying, "We want the cream of the colleges for the mission fields." When his turn came he said, "We don't care whether we get the cream or not, just give us good milk, and the cream will rise." So just give us some good, rich milk for Osaka and we will be satisfied. The mission has recommended this family for Osaka in

case the Weavers can not return. We are certain now they are not returning. Can not you give us this family?

The Terrible Flood.

Miss Kate Johnson.

Hongo Ku is as high as the Imperial Palace, and the firmest ground in Tokyo. Earthquakes always affect Hongo less seriously than any other district. I was in Yokohama when I read that account in the Japan Mail. I was water-bound. No trains could run because of the raging waters everywhere. The trip can be made by boat in three hours usually, but that morning the boat that left Tokyo at 7 A. M., did not reach Yokohama until 5 P. M., and there they brought very little news, except that they almost despaired of reaching the port, and no more boats could leave. A jinrikisha man that I had known for years came to me and said "I'll get you back to Tokyo, if you want to go." We went by train for fifteen minutes, then by jinrikisha for five miles. There were



[Interior of heathen temple at Nikko, Japan. This temple is very gorgeous. Much of the ornamentation is overlaid with gold.]

The Foreign Christian Missionary Society

places where the water was up to the waist of the jinrikisha men, but three men carried the jinrikisha with me in it for about three blocks each, three times. There were people on the roofs of houses that had been there for three days and nights. The ocean seemed to have come up into the land, for rivers had burst their banks, and the wild force of the waters carried away houses and bridges and trees. Landslides occurred in a great many places. Over 1,100 lives were lost. Thousands were homeless; hundreds of thousands had to be fed by the government, and for six weeks this was the liveliest city I have ever seen.

Then a telegram from Karuizawa—"We are all safe—no lives lost." It took two months to repair the roads, and I went back after just one month. I was obliged to walk where the track was washed away. Karuizawa is a little mountain village where over a thousand Americans and English go for the summer. Three hotels do a thriving business for the people who have money. Quite a large number of missionaries own their own homes—built at a cost of from three to six hundred dollars, built on leased ground. The climate is delightful. Social life is possible for the workers who are isolated ten months during the year,—base-ball, tennis, house-keeping, and conventions, and religious meetings of all kinds—a real Chautauqua, and the place grows in popularity. Trips to the active volcano, to the lava beds and the surrounding country, prayer-meetings, occasionally a marriage, a weekly concert, and a great many other things make it a desirable place to spend the summer. I go up for our annual meeting, but I have never been able to spend two months there any summer. Not a house in the place but had suffered some loss, many of them had suffered much. A famine was threatened and prices went up, and the place in Miss

Oldham's front yard reminded one of the valley of dry bones. Much money was raised, charities dispensed, and the work of repair begun, and yet it will require years for Karuizawa to lose the marks of desolation. Many of the missionaries leased lots up on the mountainside, and are removing their houses.

Tokyo.

Notes From Tokyo.

P. A. Davey.

In brief, eight baptisms in Tokyo latter half of September. The Hagin family were formally welcomed to the work in Hongo Chapel, near the University, on September 24th.

A. W. Place is chaperoning the Chicago base-ball team. Yesterday thirteen thousand attended. Game ended, Chicago nine, and Waseda University two.

Dr. W. W. White, New York, twice addressed audiences of a thousand persons yesterday. Mrs. Davey and I led the singing.

AFRICA.

Publishing House Problems at Bolenge.

Chas. P. Hedges.

Last August ('09), when we heard that Dr. Dye was in Leopoldville, Stanley Pool, the Congo Christian was in

the press. We had taken proofs of the paper as the boys set the type, and one of these I sent him, with an apology for the work. He read the paper, let Bro. H. Smith read it, and then they had a conference. They said:

"Those papers must not be sent out, and we must stop them." When they



arrived the paper was ready for mailing, and of course as they saw the finished paper they said nothing—at that time.

The joke was on them, and I won my point. I knew Njoji, the boy Dr. Dye took home with him, could speak English, and also could set type. Those people are always ready to help us when we are in trouble. Before they had reached Bolenge, Njoji had agreed to help me "to make the printing straight." He helped Mrs. Dye translate the Gospels, and was anxious to see them in print. He was a great help for eight months, then I let him go up to Lotumbi as Bro. Smith's assistant.

We have troubles in this printing shop that our printers at home don't dream about. Our compositors try to reproduce the copy as it appears before them. If one word is crossed out, and one is written above it, that one word occupies a line by itself. If a word is marked out with x's, they don't hesitate to put them in also. These do not occur now so often, because my composer tells them they are causing him much needless work.

We print our books sixteen pages to the section. Our type is sufficient for seven. We set up seven full pages, and for the eighth and ninth we make substitutes, replacing these by letters drawn from the other pages. After the eighth and ninth pages are printed, the rest of the sixteen are printed in the same way. At first we printed just one page at one kick, and we had no trouble about the type; this was so tedious and not satisfactory, so we tried two pages at a time.

We have another trouble here that's not small. Roaches are very fond of our ink rollers. Should the press boy leave one of these out of its box during one night, the roaches would ruin it. Some six months ago I found that my rollers were about ruined; I had recast them several times, and they

had become sticky. I tried to make new ones, I succeeded just once; but I did improve my old ones so that they lasted me four months longer. However this trouble is over, I hope, for now I have new composition made especially for the tropics.

When one book is printed, the boys fold the sheets, putting them into sections of sixteen pages, then placing the sections of one book in a clamp, they saw as many grooves in the back of the book as they are to make stitches. These are sewn, the fly leaves pasted on, and the backs glued twice, then they are put away to await the covers. After the covers are made, the books are cut evenly to fit the covers, and pasted in them. So the Gospels of Matthew, Luke, and John have been printed.

We have just begun on the Bible. The three Gospels, the three letters of John, and Colossians are all that have been printed of it here. It is going to take many years to finish the good old Book, but we are printing the best first.

Bolenge.

Are The Congo Christians Faithful?

E. R. Moon.

Sometimes we missionaries get discouraged in our work, and even when we see the natives doing good, we

think, "Well! they do it just to please the missionary, or because they know that he hears or sees them." It is at these times of discouragement that just such little incidents as the following come as a great blessing and comfort to us.

It was while Dr. Dye and I were returning from Boniveka on a large company steamer. We started up river



with a small boat and a crew of paddlers. The steamer that took us on towed our little boat up and back for us. On our way back we landed at a wooding post to spend the night, expecting to reach Bolenge in the morning. Just about dark, hearing some low talking in our little boat, Doctor slipped to the rail of the upper deck, and I followed. There were our men gathered together in a prayer-meeting. There were many Catholic and heathen on the steamer, but our men had slipped off here by themselves and were admonishing each other as follows: "Brethren, we are nearly home again. Let us be faithful and commend our religion to those about us. We have seen to-day how the Catholics

have fought among themselves and have cursed each other." After these and other words of exhortation they all bowed in prayer. And the prayers came from the heart. Brethren, they did this not to show off before the crowd. The crowd took no notice, if they even knew that they were there. They did not do it to please the missionaries. They do not know to this day that we heard. It was nothing but the Spirit of God in their hearts that had transformed their lives. I can assure you that Doctor and I went to bed greatly encouraged in the work, and praising God for the opportunity of service here and the joy of seeing lives transformed by his power.

Bolenge, Africa.

SUNDAY-SCHOOL DEPARTMENT.

Lesson X. December 4.

PETER'S DENIAL. Matt. 26: 31-35,
69-75.

"Let him that thinketh he standeth take heed lest he fall."

In more than one of the home mission fields among our native population the Christians are tried as by fire. The following is one of many instances:

The evil one is at work in our communities in the form of an infamous woman living under many names. She is bent on disgracing the missionaries and all good people, going about cunningly among our natives, getting them to swear falsely to things, and posing as a Christian, although a most disreputable character. But some of the people are finding her out and are earnest in their efforts to win back the weak Christians whom she had influenced. Such is but one of the trials of a home missionary.

Sometimes the Sunday school is the means of reclaiming those who have fallen away from the path of right-

eousness. One of the Nebraska Sunday school missionaries write:

They all wanted a Sunday school, but who would be their leader? Not one person had ever heard a prayer in that neighborhood, and it would not seem to be the right thing to have a person for superintendent who could not lead in prayer. We nominated every lady in the house, and then the only man, and all refused. What were we to do? We must have a Sunday school, but we could not have it without a superintendent, and we must have a person who could pray, and nobody would undertake to do that. The situation was critical. I then appealed directly to the old gentleman. He blushed and got up and went out. I continued my talk and he soon came in again. I saw there was a struggle going on in his mind. When I appealed to him again he arose and, greatly agitated, said: "I have been a Christian, a praying man, a superintendent of a Sunday school, was a happy Christian at times and thought I had a good hope of heaven. Since I came West away off here in the wilderness, I have given it all up. At first I tried to

maintain my profession, tried to observe Sunday and read the Scriptures, but soon got cold and indifferent, and soon I neglected and forsook it all, and now I am known in this community as a godless man and it would not do for me to be superintendent. It would be a disgrace to the cause." I appealed to him to reform, to come back to the Lord, to forsake his godless ways and God would surely receive him and would again make him a happy and useful Christian. We insisted, and he consented and took the school, and he and his daughter kept it going every summer for several years.

Lesson XI. December 11.

THE CRUCIFIXION. Matt. 27: 15-50.

Why was Jesus willing to endure the physical and spiritual agony of Calvary? Because missions meant more to him than life. From that vantage point he was able to look out to the uttermost part of the earth, and down to the uttermost point of time, and "for the joy that was set before him, he endured the cross." He was willing to die because that in so doing it was given him "by the grace of God to taste death for every man."

Do not allow your class to study this great lesson without feeling profoundly that "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

In darkest America or in darkest India, the story of the cross is the "power of God unto salvation."

The late Mr. S. H. Hadley, of the Water Street Mission, New York, thus describes the manner of his conversion:

He says that one day after a long debauch, and with several indictments for crime threatening him, he found himself sitting on the top of a liquor barrel in a saloon. In his dazed condition he fell into a mood almost of despair. All at once, however, there came floating to his brain the remembrance of the cross of Calvary,

and the Savior who hung upon it. He felt strangely roused to try and go to that cross. Suiting his action to his materialized thought he climbed down from the barrel to "go" as he said "to the cross." But as he did so, he fell headlong on the floor. "But," said Mr. Hadley, "I fell toward the cross, and Jesus picked me up. Glory to his name."

We should keep in mind that Christ is not only the propitiation for our sins, but also for the sins of the whole world (1 John 2:2); and our sympathy and help should go out toward those who do not have the blessings we enjoy. We should think of the thousands of boys and girls in our land who do not have the opportunity of a religious training, and for whom Sunday schools should be provided.

In one section of Wisconsin we are told that although the various denominations are engaged in missionary work in that locality, only one-half of the cities, towns, and hamlets have developed any permanent form of religious service. Comparison of the census report with the year books of these churches shows four hundred places where they are giving no regular preaching of the gospel. In ten to twenty years, if the gospel is not given these places, a generation of children will grow up that know very little of Christianity, of Christian life, but a great deal of the vice which seems to take root in this virgin soil, as do the noxious weeds and brambles in a neglected field. Saloons, roadhouses, and dance halls are planted everywhere long in advance of the coming of the missionary. It is our privilege as well as our duty to establish gospel influences in these places.

Lesson XII. December 18.

THE RESURRECTION. Matt. 28: 1-20

The Great Commission is the inspiration to the missionary to-day quite as much as it was to the apostles of old. This experience is related of one of the Sunday school missionaries: One winter's day Mr. _____ headed for a little hamlet in the great woods of Northern Wisconsin. He

arrived safely, a foot, in this hamlet that had had no gospel, no Sunday school, nor wanted any, and was advised to move on. The first member of the school board visited said he would prevent religious services if he could. Quick work with the other members of the board secured the school-house and our missionary spread the word that he would preach that night. No one thought that the man might be hungry, so he fasted. At the close of the evening service Mr. _____ suggested that an offer of a bed or a bunk would be welcome. After a conference two ladies came to tell him that their beds were all occupied, but that two miles along a trail through the woods was a saloon where they sometimes kept wayfarers, and they offered him a guide. The trail to the saloon was very plain and our friend soon dismissed the guide and went on, to find the saloon shack deaf or dead to all his vigorous pounding and kicking. Two miles back to the closed and sleeping hamlet. The school-house was locked, but a window was pried open, fuel hunted and put in, and our missionary slept some on the hard floor beside the stove. The next day he called among the people. This hamlet now has a Sunday school and occasional gospel preaching, and the hearts and homes are open to this messenger of Christ. He was under command from the Master and no obstacle was insurmountable. The Great Commission "Go teach" was his strength and inspiration.

When David Livingstone was on his great journey across the continent of Africa he faced tremendous difficulties, and among others, hostile tribes. On the 14th of January, 1856, he writes thus in his diary:

"At the confluence of the Loangwa and Zambesi Rivers. Thank God for his great mercies thus far. How soon I may be called to stand before him, my righteous Judge, I know not. All hearts are in his hands, and merciful and gracious is the Lord our God. O Jesus, grant me resignation to thy will, and entire reliance on thy powerful hand. On thy word alone I lean. But wilt thou permit me to plead for Africa? The cause is thine. What an impulse will be

given to the idea that Africa is not open if I perish now! See, O Lord, how the heathen rise up against me, as they did to thy Son. I commit my way unto thee. I trust also in thee that thou wilt direct my steps. Thou givest wisdom liberally to all who ask thee—give it to me, my Father. Leave me not, forsake me not, I cast myself and all my cares down at thy feet."

On the evening of the same day he wrote: "Felt much turmoil of spirit in view of having all my plans for the welfare of this great region and teeming population knocked on the head by savages to-morrow. But I read that Jesus came and said, 'All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations—and lo, I am with you alway, even unto the end of the world.' It is the word of a gentleman of the most sacred and strictest honor, and there is an end on't."

As next Sunday will be Christmas day, be sure to indicate in advance to your scholars opportunities in your local community of taking gifts and Christmas cheer to families in need. The Christmas joy will be all the sweeter if it is shared. Truest happiness comes from blessing others.

Lesson XIII. December 25.

CHRISTMAS LESSON. Luke 2: 6-20.

Christmas day is ever associated in the Christian's mind with joy and gladness. It is the happiest day of all the year for childhood. "I bring you good tidings of great joy which shall be to all people," was the angel's message on the first Christmas morn.

Take this occasion when your scholars' hearts are joyful to present to them the opportunities of helping the needy in your local community, and bringing Christmas cheer and joy into lives that would otherwise be barren.

Christmas is Jesus' birthday.

Two little girls whose parents had died came over from England to live with their aunt. She was very eager that the first Christmas in Amer-

ica should be a happy one for her nieces, so she did everything possible to make them have a joyous time. It was indeed a happy day for them, and at night before they went to bed, they knelt down to thank Jesus for the good time they had had; and concluded their prayer by saying, "Dear Jesus, we thank you for the good time we have had to-day. We hope you have had a happy birthday."

If Christ is to have a happy birthday, it will be because his followers here on earth have brought happiness into the lives of the sad, and lonely, and poor, and friendless. Can not each one of us try thus to make his birthday happy?

A missionary writes from China:

"Merry Christmas" was the nickname given to a little Chinese girl who came to our school for the blind in Canton five years ago. She was a forlorn little thing, wept nearly the whole day while the other children were so gay. Poor child, we did not blame her, for how could she know that these strangers would treat her well? True, they were missionaries, but she did not know the kindness of their hearts. Many little blind girls in China are sold to a wicked, cruel mistress. Did she not have reason to dread that her mother had rid herself of a blind, useless little girl, leaving her with those who might beat her and make her beg or sing upon the streets? Smallpox, that disease which is so common and to which all may be exposed, had deprived her of one of God's best gifts, that of sight.

A rattle ball from the Christmas tree at last diverted her attention and she was quieted. That was five years ago. This year "Merry Christmas" was sick, and Miss Burlingame writes, "'Merry Christmas' was in the hospital here for some time and Mrs. Ings said she did not like to have her leave, because she was teaching the other children the Ten Commandments and the Lord's Prayer, and so many good things of her own accord. She thought that she was a very good little missionary."

Five years has made a great change in the life of "Merry Christmas." She

has learned the difference between the missionaries and the cruel mistress of "blind singing girls," for she has been treated tenderly and taught from the Word of God about the love of Jesus. This year she united with the church, confessing her faith in Jesus as her Savior. Does this not make her name appropriate, "Merry Christmas?"

There are people even in our own land who are ignorant of the meaning of Christmas. A Sunday school missionary in the mountains of Southeastern Missouri was traveling in one of the isolated parts of this territory and relates this experience:

"One night after supper with a family of six, the 'Old Woman' (as she was called) said that she wanted me to come into the other room and sit around the fireplace with them, that 'Dad' wanted to ask me some questions. We all filed into the next room, immediately in front of the fire, with the family forming the rest of the semi-circle, Dad on the right leaning up against the mantel, and the oldest boy on his opposite side (this young man of twenty could neither read nor write and had never seen a railroad). Dad opened up: 'I wish you would explain this Christmas business to us. A year ago in December our neighbors over here got a box from the East and they called it a Christmas box, and they invited us over and gave us candy and lots of good things to eat and some cards that had 'Christmas Greetings' on them. I guess some of them are around here yet, ain't they, Old Woman? Well, we asked them to tell us what they meant by Christmas, but they could n't tell us very well and the Old Woman 'low'd you'd know; so go to it and explain the whole business. I don't care nuthin' about it, but these kids just run me crazy about it.' And this is right here in the midst of Christian civilization and within twenty-five miles of the railroad."

Have we really put forth our best efforts to spread the glad tidings of the coming of a Savior so that the meaning of Christmas may be realized at least throughout our own land?

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